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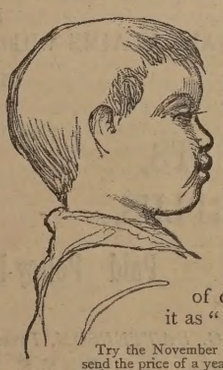

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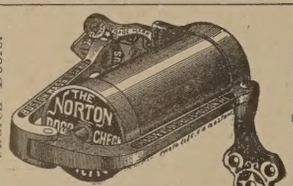

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The Living Church.

SATURDAY, NOV. 1, 1890.

THE MORN OF ALL SAINTS' DAY.

BY WILLIAM B. CHISHOLM..

Breathe a farewell o'er the bier
Of the swiftly fading year;
Autumn's last dead leaves are here.

***

In the morning of November,
In its noon of hazy amber,
Shadows misty, gray, and somber
Fold the noontide's ray,
And I dream of souls all shriven,
Of the clanking earth-chains riven
Of the earthly saints in heaven,
On this blessed All Saints' Day.

O dead and fled October!
O woodlands dim and sober!
O stars of Hallow-een!
'Tis a weary heart and breaking,
And a trembling step that's taking
Its pathway to the scene
Of the leaf-piled marble yonder,
As of hearts all torn asunder;
For the other heart is under
The yellow grasses there;
Yet he stands while the star still lingers,
And he spreads his wasted fingers
In the dim and frosty air;
And he prays: "My Father, hearken,
Though the clouds still deeper darken,
That brood o'er the sleeper there!"

O, the bitter-sweet of dreaming
O'er the leaves that once were streaming
With the light of lovely May!
O, the infinite, fond yearning,
O'er the loved and unreturning
In the last October day!

O, the sunset glows that gather
O'er the swiftly withered leaf!
O, the lingering sweet weather
When the heart forgets its grief,
And the morning of November,
Brings the living and the dead
In the Father's house together!
Breaking heart, be comforted!

THE Very Rev. Randall T. Davidson, D. D., dean of Windsor, has been nominated to the see of Rochester, vacated by the translation of Bishop Thorold to Winchester.

THE diocese of Alabama has been called to hold a special council this week for the purpose of electing an assistant bishop. Bishop Wilmer, though somewhat improved in health this fall, still feels himself unable to do the work of the diocese without assistance.

ATTENTION is again called to the book of poems, compiled from the first ten volumes of THE LIVING CHURCH. The name of each writer will be given in full where it is known unless otherwise ordered. The copyright will not, of course, prevent authors from using their contributions in any other publication. Suggestions and corrections should be promptly forwarded.

THE Bishop of Moray and Ross (Dr. Kelly) was presented on Saturday, Sept. 13th, in the drawing room of the Caledonian Hotel, Inverness, by the congregation of the cathedral, Inverness, and Church people throughout the North, with an episcopal ring and an address. The latter was enclosed in a casket, made from the last fragment of the old Inverness wooden bridge. Provost Ross presided at the ceremony.

OLD monasteries may prove to contain theological treasures absolutely priceless. The German papers are reporting the discovery, at Cairo, of a Coptic manuscript which promises to throw new and important light on the history of the third General Council, that of Ephesus in 431. It consists of a series of letters written by Cyril to his agent at the Court of Theodosius II., and also this agent's reply, giving the results of his negotiations.

IT is announced that Dr. Liddon has left considerable sums of money both to Keble College and the Pusey House. During the Canon's travels in the East, some few years ago, he had been accompanied throughout the entire expedition by a more than usually attentive and obliging dragoman, to whom he proceeded to testify his gratitude by a proportionately large amount of backsheesh. Two days later the delighted dragoman called on Dr. Liddon, and exhibited with grateful pride, the new wife which his liberal donation had enabled him to add to his establishment.

THE House of Bishops at a special meeting held in Pittsburgh, Pennsylvania, Thursday, Oct. 23d, chose the Rev. John W. Chapman, missionary at Anvik, Alaska, to be Missionary Bishop of Alaska, and the Rev. Wm. S. Langford, D. D., of New York, to be Bishop of Japan. The Rev. Dr. Langford, who was in Pittsburgh in attendance upon the Missionary Council, having satisfied the committee who notified him, that he could not accept the election, his declination was presented to the House of Bishops, but no other choice was made for Japan.

LAST month the Bishop of Lincoln conducted a retreat for the clergy of his diocese in Lincoln Cathedral. The number of clergy who signified their intention to be present was nearly 260, embracing all schools of theology in the diocese. The retreat commenced with Evensong in the cathedral at 7:30 P. M., on Monday, followed by the opening address from the Bishop, who also delivered three addresses on Tuesday and Wednesday, at 11 A. M., 5, and 7:30 P. M., and celebrated the Holy Communion each morning at 8, delivering the closing address at the celebration of the Eucharist on Thursday morning.

The Churchman well says: "We recently alluded to a controversy which *The Church Times* had with a correspondent as to whether Cardinal Manning told the R. C. Bishop of Hamilton, Ontario, that eighteen out of twenty of his (the Cardinal's) people were Irish. The Cardinal had denied saying it. The secretary of the Bishop of Hamilton now writes to *The Church Times*, saying that the question only referred to the congregations of the city of London, in the diocese of Westminster, and that when his Eminence answered that eighteen of twenty were Irish, he understood his Eminence to mean not only natives of Ireland, but those of Irish descent. This, as *The Church Times* well says, is, as an explanation, 'a very lame affair.'"

IN commenting upon the trial of the Bishop of Lincoln, *John Bull* says: "Whether any precedent can be alleged for a similar citation of a bishop before the Court of his Metropolitan we may leave it to historical experts to determine. It may, however, be asserted without presumption that such a proceeding threatens the very foundations on which the Church's whole polity rests. This is a case in which no array of precedents can avail to override a fundamental principle. It is fundamental to the constitution of the Catholic Church that there exists no higher office in it than that of a bishop, and that all bishops are essentially co-equal in authority. The authority even of a General Council itself rests upon no other basis than that of the authority inherent in each individual member of the episcopate. A Metropolitan is, in his Province, no more than *primus inter pares*; and therefore the right of sitting in judgment on any of his com-provincials belongs, not to him alone, but to the episcopate of the whole Province in Synod assembled. The endeavor, now being made on behalf of the Metropolitan, to usurp the authority attaching to the episcopate collectively, has a more far-reaching tendency than might at first appear. To admit the present pretensions of the see of Canterbury is to abandon a principle to which the English Church has been accustomed to appeal against the pretensions of the see of Rome."

DR. CAMPBELL, who recently resigned the see of Bangor, has been presented with a portrait of himself. Lord Penrhyn, in making the presentation, called attention to the results of Bishop Campbell's thirty years' episcopate. He said: "It might not be out of place to let the enemies of the Church understand what has been done during the tenure of Bishop Campbell's episcopacy. From statistics presented in the diocesan calendar, he found that during the last thirty years there had been built 27 new churches and 110 rebuilt or restored, at a cost of about £261,000; 30 schools had been built and 33 enlarged, at a cost of about £23,000; 43 parsonage houses had been erected, and 21 enlarged, at a cost of £162,000; and 42 mission churches had been built at a cost of £23,000. In the face of these facts it was difficult to imagine that the enemies of the Church should be so unscrupulous in their assertions. Surely such a plain record of facts should compel them not to be so reckless in their statements, and check the reiteration of assertions which many of them knew to be literally false, namely, that the Church in Wales was an effete and a decaying institution. It was with a full sense of the toils he had gone through and the sacrifices he had made in bringing about that success, that Dr. Campbell's acceptance was requested of the portrait subscribed for by the many friends he had made in North Wales.

THE MISSIONARY COUNCIL.

Early last week the presence of numerous bishops and clergy in Pittsburgh, began to tell of the approaching missionary council. Various committees of the House of Bishops were in session during the week, and Sunday found nine of our Rev. Fathers in the city and vicinity, and almost all were called upon to do service in the pulpit that day. At old mother Trinity, three services were held, and notwithstanding the very inclement weather, the vast church was three times crowded to over-flowing. The Bishop of North Carolina, a former rector, preached in the morning, Bishop Scarborough, the rector under whom the magnificent church was built, preached in the afternoon, and Bishop Potter, of New York, in the evening. At Emmanuel, Allegheny, Bishop Knight preached in the morning and Bishop Spalding in the evening. The Bishop of Chicago preached at Christ church, in the same city. At St. Andrew's, the Bishop of Quincy preached in the morning and the same Bishop preached at St. John's in the evening. Bishop Potter preached in Calvary, Bishop Howe in the Ascension, and Bishop Knight in St. Mark's, South Side, but perhaps the most important service as well as most interesting to all Church people, because it is in some sense the work of the national Church, was the laying of the corner stone of the church of St. Mark, Johnstown, by the Diocesan, assisted by other bishops. Everything conspired to make the people of St. Mark's church the happiest congregation in Johnstown, in spite of the rainy weather. In the services of the day, the Church was represented by honored guests from the East and from the far West. The morning service was begun by the rector, assisted by the Rev. Wm. Heakes, at 10:15, after which the Holy Communion was celebrated by Bishop Whitehead, Bishop Perry reading the Epistle, and Bishop Tuttle the Gospel. The sermon was preached by Bishop Tuttle on the text, "He giveth snow like wool," Psalm cxlvii: 16. The attendance at the Communion was unusually large. After the service the bishops and other clergy dined in a body at the Cambria Club House by the kind provision of Colonel Higgins.

Before 2 o'clock the congregation began to re-assemble for the ceremony of the day. The chapel was soon crowded to its utmost capacity, as it became evident that the service, except the actual laying of the corner-stone, would have to be under cover. During the singing of the hymn, "Christ is made the sure foundation," the clergy, preceded by the seven vestrymen of the parish, passed around the chapel and entered by the front door. The rector presented to the Bishop, on behalf of the congregation, a beautiful silver trowel with which to perform the ceremony of the occasion. Bishop Whitehead gracefully acknowledged the gift, and proceeded with the service. He then introduced in turn the Rev. Dr. Kimber, the Rev.

Geo. Christian, and Bishops Perry and Tuttle, all of whom expressed their congratulations, and spoke words of encouragement in strengthening the faith and stirring up the earnestness of the people.

The offerings of the people were set apart for a special purpose in connection with the new church. At the close of the service in the chapel, the procession moved to the platform, where Bishop Whitehead proceeded to spread the cement and to lay the stone. It bears the inscription: "St. Mark's church, 1890. Established in the Truth of Thy Holy Gospel."

At the evening service the Rev. Mr. Heakes addressed the congregation, after which the rector announced that if anything else were needed to complete the happy events of the day it might be found in the fact that the Rev. Mr. Heakes had just been persuaded by Bishop Whitehead to resign his parish at Muncy and become the assistant minister at St. Mark's from Jan. 1, 1891. The Cambrian choir was thanked for the excellent rendering of the musical part of the service, and the exercises of the day closed with the benediction.

On Monday night, the preliminary missionary meeting was held at old Trinity. A procession of 15 bishops, about 30 clergy, and 30 choristers, entered the chancel from the chapel, singing, "We march, we march, to victory." Dr. Langford conducted a short service and Dr. Kimber read the Lesson. Bishop Whitehead delivered the address of welcome, telling the council that they were indeed *well come;* Pittsburgh hoped both to receive and impart lessons in well-doing; that there was very much more money in Pittsburgh than the possessors knew how to spend wisely or well and that it was hoped that the council might be an aid and an inspiration to those overburdened with this world's goods. Bishop McLaren, called upon unexpectedly, gracefully replied, thanking the Diocesan for his kind words. Mr. Houghteling having been prevented from coming, his place was supplied by Mr. Smedes, of Cincinnati, who was asked to tell the council of the Brotherhood of St. Andrew. He spoke of the recent convention of St. Andrew's whose final meeting had been held on the Sunday before, as the most inspiring of all; that the one message which each of the 500 men constituting the convention bore home to the Church at large, was summed up in the word "Consecration," and that this was the message of the younger body to their fathers of the council. Bishop Leonard, of Utah and Nevada, followed with a stirring missionary address. The congregation was not so large as it might have been.

The council opened Tuesday, Oct. 21st, with a High Celebration of the Holy Eucharist. The weather hitherto so unfavorable had changed for the better, and a very large congregation met to implore God's benediction upon the council in the Holy Mysteries. The procession consisting of the boy choir of the church, 50 clergy and 40 bishops, passed up the side aisle of the church and down the main alley to the chancel which had been extended by a platform out into the church. The Celebrant was the Bishop of Rhode Island, Bishop Niles read the Epistle, and Bishop Doane, the Gospel. A vast number of people communed although an early daily Celebration during the council had been provided at Emmanuel, Allegheny, and St. Mark's, South Side, and at Trinity, at 9 o'clock. The sermon, a most eloquent effort, was delivered by the Rev. Joseph N. Blanchard, rector of St. James' church, Philadelphia. His text was "Come up to the Lord," Exodus xxiv:12. He urged in an incisive way upon the council the necessity of a wider outlook and a higher inspiration; he urged that it was not money or even men that were chiefly needed, but power from on high. After the Celebration the council was called to order, Bishop Clark presiding, and the Rev. Dr. Anstice acting as secretary.

The Rev. Dr. W. S. Langford read the report of the Board of Managers, presenting to the council the reports of the mission boards and of the several auxiliary boards. The gross receipts of the society for the year amounted to $731,671.46, of which sum $54,823.90 were the proceeds of legacies. The aggregate of contributions was $322,084.15, of which $147,736.85 were designated for domestic missions, including the work among the colored people, and $122,467.44 for foreign missions, leaving at the discretion of the board $51,879.86, which sum was equally divided between domestic and foreign missions. Of the amount received from legacies $34,478.12 were designated for domestic missions and $6,544.03 for foreign missions. The sum of $13,801.75 was by the terms of the wills left at the discretion of the society. By a vote of the board this has been supplied toward making up the deficiency in the receipts for foreign missions.

The council reassembled at 3 o'clock. According to custom, the names of all who had made bequests to the council were read, after which Bishop Doane, of the Albany diocese, spoke of the legacy received from Charlotte Austin, amounting to $8,118.42. Bishop Scarborough of New Jersey, formerly of Pittsburgh and Trinity parish, next dwelt in eulogistic terms on the magnificence of the bequests and gifts of the late John H. Shoenberger.

Bishop Hare of South Dakota, affectionately known as the "Apostle of the Indians," gave a rapid review of his labors in that field. The Indians with whom he and his co-missionaries have had to deal, the Sioux, are the wildest and the least governable of any tribes in the country. These Indians and others, however, have been carefully and tenderly dwelt with, and the result has been beyond all expectations, as has also the work done by the Woman's Auxiliary. Among the Indians the Church has now 1,700 communicants, and the list is monthly growing larger. At one gathering, Bishop Hare said, that took place on Oct. 1, many of the Indians had traveled since the 1st of Sept. in order to get there, and when all had arrived there was made a huge circle composed of 280 wigwams. The Bishop spoke of the dignity of the native priests who have been received into the Church, and said that their manhood and integrity in their chosen work was commendable alway and it had never been disgraced by one of them. The Indian women, too, he said, were as honest and as zealous as the men, and whenever and wherever the men assisted in maintaining a mission, the women took hold and organized a branch of the auxiliary.

Assistant Bishop M. N. Gilbert, of Minnesota, followed Bishop Hare, and said that the latter was too modest, and had not told enough to let the people know what he had done, and what he is doing, or even what he is capable of doing. He paid a high tribute to his worth as a missionary bishop, and said that although his good deeds might not be known here in the East, in the North west it was everywhere known and properly estimated. He spoke chiefly of his own work among the Chippewas of Minnesota, and asserted that the actual work of bringing the Indians out of the condition of barbarians was only begun.

Bishop Anson R. Graves, of the Platte diocese, Nebraska, next offered to recount some of the experiences in his diocese since the first of January, when he was consecrated. The country was a very desolate one, both as regards population in many parts, and also as regards vegetation. During the past three years the lack of rain has added immeasurably to an uncomfortable situation among the people. This has had such a disastrous result that everything has become unsettled. The farmers are roving here and there some going still farther West, but the majority have relinquished everything and turned their faces toward the East, their old homes, once more. In many places he had timber cut and hauled for many miles to build a little log and sod house in which to worship. In some sections of his jurisdiction one can go for forty miles and not see a human habitation or a human being.

Bishop Tuttle offered a resolution looking to the better provision for care of the missionary who had spent himself in work. It was moved that steps be taken to increase the endowment of the missionary episcopate. Bishop Talbot, of Wyoming, and Bishop Kendrick of New Mexico and Arizona, were the closing speakers at the afternoon session.

In the evening, two popular mass missionary meetings were held, one being at Calvary church, in the East End, which was addressed by Bishop Kendrick, of New Mexico, and by the Rev. Dr. Greer. Dr. Kendrick said: "I think Eastern people should be very active in their support of the missionary cause in the West for two reasons. First, because they are, many of them, your own people, having migrated from this part of the country; and second, because of the importance to which the West is attaining. It seems to me that at some time and in some way the destiny of the United States will be decided by the people living west of the Mississippi river. We ought to look forward to that time and send them the Gospel of Jesus Christ. I have no story to tell of the hardships and privations connected with our work in the Western Territories. The work is hard, but it is our duty as servants of the Lord Jesus Christ, to do all we can for the evangelization of that country." Dr. Greer struck the same keynote as the sermon in the morning, dwelling principally upon the foreign missionary field. The other popular missionary meeting was held in the spacious hall lately presented by Mr. Carnegie to the city of Allegheny. It was crowded. Bishop Whitehead presided. Bishop Coxe made the first address, dwelling principally upon the work in Greece and Hayti. Mr. Herbert Welsh having been called away, his place was taken and more than filled by Bishop Hare.

Oct. 22nd, after the 9 o'clock Celebration, the council was again called to order, Bishop Clark presiding. Bishop Scarborough made an eloquent address upon foreign missions, and was followed by the Rev. Mr. Thompson of China, Mr. Pott, who has so recently visited his son there, Miss Sybil Carter, and the Rev. Mr. Graves of Wuchang. All, though representing different schools of thought, dwelt upon the good work being done by all, and hoped that meddling letters were a thing of the past. Mr. Graves explained that the effort was not to transplant that which was characteristically American in the Church to China, but that which was Catholic, and that the simple Gospel of the old Creed, the sacraments, and the ministry, was what they were trying to teach.

At 3 o'clock there was a meeting of the Junior Auxiliary in Carnegie Hall, Allegheny. Over 1,500 children and their parents and teachers crowded the hall. The first speaker was Bishop Talbot, who in a happy way taught the children how to make a missionary pill, using a greenback by way of illustration. He folded it again and again until he extorted from the children the admission that it did look like a pill, and also received from them the promise to supply many such pills, which he said were the elixir of life to missionary bishops. Next, the Rev. Mr. Graves spoke to them of his work in China, and especially of his work in Wuchang. He was followed by Archdeacon Kirkby, of New York. The children's offering of the afternoon was $76, which was added to the credit of the Junior Auxiliary.

At the popular missionary meeting at Carnegie Hall, on Wednesday night, Dr. Lindsay, of Boston, and Bishop Dudley, of Kentucky, made addresses. Bishop Doane presided in a masterly manner, and with a sly hit at the reporters who had announced to the wondering people of Pittsburgh that there were 7 full bishops and 12 missionary bishops, introduced the Bishop of Kentucky as a "full" Bishop, full of knowledge, full of zeal, full of energy. The Bishop spoke on the condition of the negroes of the South, and made an eloquent appeal for the education and Christianizing of that great race. During the course of his address, the Bishop said:

'I want to talk to you about the millions of people down South, brought there by our ancestors, your fathers and mine, and whose fate is bound up with ours for weal or woe. I want to tell you Yankees what kind of people they are. I have often been told that they are bad people, but I have worked to dispel that idea, for some of the best principles instilled in my heart, the love of honesty and truth, were instilled there by the black woman who nursed me when a child. The evidence is that if the rate of progress does not exceed that of the last 20 years, the next 20 years will see the time when ignorance will hold the balance of power in the ballot box of this country, and illiterate men will say who shall be the President at Washington." The Bishop also told of the religious condition of the colored people, and their modes of worship, which, while they are in a manner the most religious people on earth, are of a heathenish character.

"That noble woman, George Eliot," said Dr. Lindsay, at the opening of his address, "once said, the time will come when it will be as natural for one man to help another as it would be for me to catch at that mantel were I about to fall. I am glad to see the evidences of the truthfulness of this saying appearing on every hand, as in this building." The speaker took up the subject of foreign missions, and told of the noble work being done by the young men of this country who have turned their backs upon home and friends and all ambition, to take up the work of the Master. He paid a glowing tribute to the work of Stanley, and to the memory of Livingstone, Patterson, Coleridge, and the other great African explorers and missionaries.

At Calvary church there was another very large missionary meeting on the same night, presided over by the rector, the Rev. Geo. Hodges, the speakers being the Bishop of Pennsylvania and the Rev. Mr. Osborn, of Newark, N. J. Bishop Whitaker said this is the most wonderful epoch in the world's history; 100 years ago there were 200,000,000 Christians in the world; to-day there were 430,000,000. At the beginning of the century there were 170 ministers preaching to the heathen; now there were 1,200, with 2,500 assistants. There was then not one heathen convert preaching the Gospel; now there are more than 1,000. Then the Scriptures were translated into but 50 languages; now into 250 languages, and 17 000 copies are distributed daily. This proved that this is not an age of missionary slothfulness. Last year the Church had 500,000 communicants, and the contribution to foreign missions was $300,000, or 60 cents per communicant. The total offerings were $12,000,000. That is, for $1,00 in missionary work the Church had spent $80 for parochial work. Dr. Osborne spoke vigorously upon foreign missions.

During the afternoon there was a short session of the House of Bishops, at 3 o'clock. On Thursday morning there was a special celebration of the Holy Communion at 9 o'clock, at Trinity church, for the officers of the Woman's Auxiliary, Bishop Whitehead being celebrant and Dr. Langford being the preacher. The House of Bishops met in Trinity chapel, at 10 o'clock, to elect a Missionary Bishop of Yeddo, Japan. Dean Hoffman presided in the Council, and Bishop Dudley presented the report of the Commission on work among colored people. Addresses were made by the Rev. Mr. Cain, of Galveston, Drs. Langford and Lindsay, and Mr. Christian, Maj. Fairbanks, and Archdeacon Moran, of Maryland. Dr. Satterlee offered a resolution appointing a committee of 3 bishops, 3 priests, and 3 laymen to consider what could be done for the furtherance of colored missions, and Bishops Whipple, Lyman, and Quintard, Drs. Satterlee, Lindsay, and Capers, and Messrs. Brown, Fairbanks, and Stettinius were appointed.

At the afternoon session a resolution was offered calling upon the different parishes to adopt the children's offering plan. The report of the American Church Building Fund was read. It now amounts to over $190,000, an increase of $15,000. The total amount of loans was 137. The amount out-

standing is nearly $88,000. During the year $16,000 was returned. On the motion of the Rev. Dr. Langford, the Sunday before Lent was designated as the time for offerings for colored people. By resolution the board resolved to keep the Enrollment Fund open until '92, and asked the aid of the Woman's Auxiliary in raising it.

Gen. Stark moved a resolution of thanks to the Diocesan and others, for hospitality to the council.

A committee was then sent to the House of Bishops to inform them that the council had finished its business, and was about to adjourn, and inquiring if the bishops had anything to offer. Bishop Doane appeared and requested a moment's delay to hear the petition of Bishop Coxe.

Bishop Coxe presented a resolution that the council urge the Board of Managers to reinforce the mission at Athens, Greece, which was adopted.

Bishop Perry, of Iowa, then pronounced a benediction. and the business sessions of the council were at an end.

The House of Bishops elected the Rev. Dr. Langford, Bishop of Yeddo, who declined, and the House adjourned before another election could be had. The Rev. Mr. Chapman was elected Bishop of Alaska.

The Woman's Auxiliary to the Board of Missions met in the afternoon in the chapel of the First Presbyterian church. The annual report showed that $1,685.91 had been received during the year towards the building of the new mission house. Six new branches of the auxiliary have been established during the year. The total amount of money sent direct for mission work was $144,816.27. The number of boxes sent away were 3,732, the total value of which was $197,381.32—making in all $342,197.59 contributed during the year.

At St. Mark's church, South Side, on Thursday evening, there was a missionary service, Bishop Talbot being the preacher. The Rev. Mr. Rogers sang the service, and the united choirs of St. Mark's and Grace, rendered the chants and responses very heartily. The offering was given to the Rev. Mr. Snavely's work in Wyoming. On the same evening, which was very inclement, Bishop Coxe delivered a lecture upon "The Old Catholic Movement," in Trinity church, Bishop Quintard presiding. There was a very good congregation. Before the lecture began, Bishop Coxe said he felt called upon to make an announcement, and after stating that the proposition for the lecture came from the Bishop of Tennessee and it would have to be compressed on account of want of time, continued:

"I would not go away from Pittsburgh without expressing on my own behalf the gratitude I feel for the reception accorded us. The arrangements for our entertainment were most admirable, and your hospitality has been truly open-hearted. Indeed, I may say that I have never seen such work done elsewhere. I must relieve my heart by the tokens of my thanks to the Bishop of this diocese and all of our hosts this week."

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The diocesan branch of the Woman's Auxiliary held its annual meeting in the church of Our Saviour, Chicago, Thursday, 17th ult. Although the weather was very bad there were 200 present, and eleven of the clergy. The Holy Communion was celebrated, and addresses made upon work among colored people, by the Rev. Messrs. Cain of Texas, and Massiah of Cairo. The clergy and delegates were entertained at luncheon by the ladies of the parish. In the afternoon, a business meeting was held.

CITY.—On St. Luke's Day, St. Luke's parish celebrated its anniversary. The Holy Communion was celebrated by the archdeacon. The clergy present were entertained at luncheon by the rector and ladies of the parish.

MORTON PARK.—St. Mary's church will be opened for services on Sunday afternoon next. The neat building with its valuable lot, has been deeded to the Bishop in trust. The archdeacon will conduct the opening services.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—On Saturday, Oct. 18th, being St. Luke's Day, the annual festival of St. Luke's Home for Indigent Christian Females was held at Madison ave. and 89th st. Religious services were conducted in the church of the Beloved Disciple immediately adjoining, in which the Rev. Drs. Lubeck, Warren, Tiffany, and C. F. Hoffman, took part. An address was made by the Rev. Dr. I. H. Tuttle, founder of the Home in Hudson st, out of which grew the present institution, and in which 64 old women are comfortably cared for. The annual meeting followed in the institution, where, also, lunch was served to the visitors. The officers elected for the year are: *President*, the Bishop; *vice president*, the Rev. Dr. Tuttle; *secretary*, H. F. Hadden. *treasurer*, John H. Caswell. There was also elected a board of managers and associate managers, the former being largely comprised of prominent rectors, and the latter of ladies representing the various churches, with *president*, Mrs. B. L Swan; *vice-president*, Mrs. James Pott; *secretary*. Miss Jessie Young; *treasurer*, Miss C. G. Morrison.

On the same day was held the annual meeting of the society of St. Luke's Hospital, at 18 Wall st., when a board of managers, consisting of 25 prominent citizens, was elected. At the date of the last report a great increase of charitable work left a deficiency of $15,000 a year, and the current expenses of the two previous years left an indebtedness of $34,500. This, however, had been paid through a special subscription amounting to $43,950, the balance being applied to the current expenses of the present year. Total expenses of the hospital for the year, $95,091.08; net income from the endowment fund for last year, $33,745.08, while the fiscal year closed with bills all paid. At least $7,500 more annual revenue was required to carry the institution through the year without a further reduction of its work. Total number of cases treated, 1,997; discharged cured. 888; improved, 690; unimproved, 154; died, 191. Of the 63,896 hospital days, 49 955 were given to patients unable to pay anything for their board. Eleven pupils had graduated from the Training School for Nurses, which was reported in such flourishing condition, that an appeal has been made for the endowment of the school.

It is understood that there is now money enough in hand to pay for the cathedral site. In addition to the $100.000 which the cathedral board received the past year. Miss Edson's will gave $100,000, besides making the cathedral residuary legatee of her estate. It is not thought that the contest over her will will be of a serious nature. Dr. Dix is understood to have said that the building of the cathedral would be a work of years, and that this generation would see little more than the laying of the corner-stone. That would probably be done, and the work proceeded with and finished as the means allowed.

On Monday evening, Oct. 20th, all the chapters of the Brotherhood of St. Andrew in New York and Brooklyn, and some 50 of the delegates to the annual convention in Philadelphia, were entertained in St. Paul's chapel by Chapter No. 254. Services were held in the chapel, when addresses were made by the Rev. Dr. Mulchahey, the minister in charge; by the Rev. H. A. Adams, of St. Paul's church, Buffalo; and the Rev. Dr. W. H. Vibbert, of St. Peter's, Philadelphia. At the conclusion of the services, the members and delegates proceeded to the hall of the school building, where they were entertained at supper.

On the same day as above, the Hospital Saturday and Sunday Association held its first meeting for the season in St. Luke's Hospital, president G. M. Miller in the chair. The New York Cancer Hospital and St. Mark's Hospital were admitted to the association, making a total of 29 organizations in the association. The Rev. Mr. Baker, the Rev. Drs. T. M. Peters and R H Derby, who had been appointed a special committee to offer prizes of $100 and $50 for the best and second best hymns suitable to be sung in churches and synagogues of the city on Hospital Saturday and Sunday, reported that the first prize had been won by Miss Harriet McEwen Kimball, of Portsmouth, N. H., and the second by Miss Emily Vernon Clark, of this city. The first lines of the hymns, which may be sung to the tunes of "Autumn" and "Quebec," are: "Pour Thy blessings, Lord, like showers," and "O God of mercy, hearken now." The first hymn consists of three stanzas, and the second of six and four line stanzas. The by law in respect to the plan of distribution of undesignated funds by the committee, in which the associations should be entitled to a share according to the number of hospital days, on which free patients had been treated in the beds of each institution for the year ending with the 30th of September, was allowed by striking out the words, "with an equitable allowance for the expenses incurred in the administration of its dispensary department for the same period."

It is understood that from the estate of Miss May Cooke, who died in this city Oct. 29th, $100,000 has been placed by the executor at the disposal of St. Mary's Free Hospital for Children. Miss Cooke had endowed two beds in the institution as memorials of two brothers, and she had also contributed to the summer work at Rockaway as a memorial of her sister. For some years a gift had been expected, though not so great a one. St. Mary's was founded in 1870, the Sisters of St. Mary being the incorporators. The institution has grown from small beginnings, and now cares for some 60 children, and has received in some years upwards of 400, to be discharged as cured, relieved, etc. The associate managers, composed of ladies, represent some 25 leading churches and chapels in and about the city. The number of endowed beds at $4,000 each, is 32; the number of supported beds at $200 a year, 15. The Home has a summer branch at Rockaway, to which as many of the children are taken in summer as the case will admit of, and it also has a branch at Peekskill, N. Y., the property having been given by Mrs. Emily Noyes, in memory of her husband, the Rev. C. McWalter B. Noyes. The Rev. T. H. Sill, of St. Chrysostom's, N. Y., is chaplain.

On Sunday, Oct. 9th, the Rev. Drs. Newton, Satterlee, and Stanger, preached sermons bearing more or less on municipal reform. Not a few of our clergy have joined the Municipal League, which it should be understood, embraces ministers of all denominations. The names more recently added to the roll are those of Drs. Shackelford, E. W. Warren, W. S. Rainsford, D. P. Morgan, and the Rev. Messrs. Dunnell, E. C Houghton, S. G. Lines, and G. F. Nelson. It may be added, as announced in St. George's church, that there is a movement for women to assist in the work and objects of the Municipal League, as a way of reaching the people. It includes a list of above 1300 leading ladies of New York, the wives of the Bishop, Dr. Dix. Dr. Satterlee, etc. This woman's movement so far as New York is concerned. is altogether unique.

It is understood that the chancel in St. Bartholomew's will be elevated somewhat and also tiled. The low and cramped chancel is the only defect in this beautiful church, but there is no way to enlarge it. It is understood also that the chancel window above the altar will give place to a much finer one, and that the fresco work of the church may be toned down somewhat.

Bishop Whipple arrived in New York on Saturday, Oct. 25th, and the same day sailed for Europe.

GENERAL THEOLOGICAL SEMINARY.—On Tuesday evening, Oct. 21st, the Rev. Geo. R. Van de Water, D. D., rector of St. Andrew's church, addressed the Missionary Society on "Parochial Missions." On Friday evening, Oct. 24th, the first meeting of this year of the Fortnightly Club, was held in Jarvis Hall, a large number of the students being present. The paper read was by the Rev. Prof. Walpole, on "The Relation of the Daily Offices to the Intellectual Life of the Student," and was listened to with close attention. A very earnest and interesting discussion followed, and the meeting was closed with the Office of Compline.

RYE.—The rector of Christ church, Archdeacon Kirkby, has arranged with four laymen to make each an address on the four Sunday evenings in Advent. The speakers and subjects in order, are: R. Fulton Cutting, "Social Influences. Good and Evil;" E. P. Wheeler, "The Work of Laymen in the Church;" Gen. Wager Swayne, "The Battle of Life;" and on the last Sunday evening, Robert Graham, "Workingmen and their Foes." Dr. Kirkby's idea is to have secular subjects spoken upon in a religious way, and the subjects were chosen accordingly.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

The Rev. George Morgan Hills, D. D., rector *emeritus* of St. Mary's church, Burlington, entered into rest at Tacoma, Washington, Oct. 15, aged 65 years and 5 days. A 40 years' ministry of intense activity and wide-spread usefulness, is thus brought to an end. The Rev. Dr. Hills was graduated from Trinity College, Hartford, Conn., in 1847, was made deacon in 1850, and priest in 1852, by Bishop De Lancey. After short incumbencies in the villages of Lyons and Watertown, N. Y., he was successively rector of St. Paul's church, Syracuse, N. Y., for 13 years, 1857-1870, and of the historic parish of St. Mary, in Burlington, N. J., for 20 years, 1870-1890. He has been a deputy for many years to the triennial General Conventions of the Church, has been honored by that body with the chairmanship of the important committee on the State of the Church, and was a prominent member of the Commission on Christian Unity. In his own diocese he has been long an examining chaplain, and the archdeacon of the convocation of Burlington. In 1876, after several years' research, Dr. Hills published a "History of the Church in Burlington," an exhaustive volume of 800 pages, a second edition of which with illustrations was issued in 1885. This work, local in title, is so full of hitherto unpublished letters, etc., bearing upon the ecclesiastical and political history of the country, more especially in the colonial and revolutionary periods, that it has found a place upon the shelves of all the historical societies of the country, and is quoted as a recognized standard. In St. Mary's parish, the parish of his love and devotion, Dr. Hill's master mind and hand were chiefly felt. His power as an organizer, his genial presence as a pastor, and his wonderful gifts of voice and oratory, have left there his best memorial. In its beautiful churchyard, within the shadow of the church and the sound of its chimes, his body will rest.

Dr. Hills married, in 1852, Sarah, eldest daughter of John Dows, a prominent merchant of New York, who survives him. The eldest of their four surviving children is the Rev. John Dows Hills, the rector of St. Luke's church, Tacoma, Washington; and the third, the Rev. G. Heathcote Hills, the rector of Christ church, Riverton, N. J. Dr. Hills has been in failing health for 18 months past. Since April, with his wife and daughter, he has been in Tacoma, and just as plans were made for his return to his own home, he was called away from earth.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

WILSON.—The members and congregation of St. Timothy's church, have recently suffered a great loss in the resignation of its beloved rector, the Rev. Robert Erskine Wright. Mr. Wright impressed all who knew him as a man of positive conviction, which he did not hesitate to translate into action. At the summons of duty his hand knew no stint, and his step no weariness. He was oftener by far found at the bed of suffering than at the sumptuous board of hospitality.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

The Rev. Father C. N. Field, chaplain general of the Iron Cross Society in the United States, visited branches of the society at Keokuk, Iowa, and Warsaw and Quincy, Ill., through several days of the second week in October. In each place he held meetings which were largely attended, and delivered addresses of earnestness and force to the men and others. He spent the 19th Sunday after Trinity at the Good Shepherd church, Quincy, preaching both morning and evening. In the afternoon he spoke to a large number of men in the opera house, and it is generally conceded that his talk was one of the most forcible upon the subjects of temperance, reverence, and chastity, ever heard in Quincy. He spoke very plainly, and made a deep impression upon his hearers. The Good Shepherd branch of the Iron Cross Society hopes to follow up the good impression made, and do some effective work this winter.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

ROCHESTER.—On Saturday, Oct. 11th, the Bishop held a service for the inauguration of the chime of bells presented to Trinity church. Despite the inclemency of the weather, a very large congregation assembled. Addresses were made by the Bishop and the Rev. W. O. Lamson. After a special Confirmation service, which immediately followed, the clergy, the vestrymen of the parish and their wives, and the choirs of Trinity, Rochester, and New Brighton, were sumptuously entertained at the "Doncaster House."

The chime, a memorial gift by Mrs. Amelia P. Blake, is composed of 10 bells, three of them, the first, third, and fifth, mounted and hung as a peal, and the remaining seven arranged in a suitable frame. The largest weighs 1800 pounds, and the smallest 220 pounds. The total weight of the bells, exclusive of the frames and playing apparatus, is 7,100 pounds, and the entire value, including frames, playing apparatus, and delivery and putting in tower, is $2,800. The playing apparatus is of oak, finely finished, and is an excellent piece of furniture. It is a stand almost square, having 10 levers on handsome brass hinges, and a silver plate on each lever bearing the letter denoting the tone of each respective bell; and above the levers a very handsome music rack. The chime, though not so heavy as many others in the country, is equal in playing capacity, the only difference being that the tones are not as deep nor as heavy as a heavier chime. The church tower of stone, has been built for the reception of the chime, through the contributions of the parishioners and friends of the parish. The chime is the second in this diocese.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.

MOBILE.—After the long vacation rendered necessary by the warm climate, the people are rapidly falling into ranks preparatory to the winter campaign in Church work.

Christ church resumed services Oct. 5th, the rector, the Rev. J. L. Tucker, D. D., having returned from a visit to relatives in New York and Virginia. Advantage was taken of the closure of the church during the summer, to finish the work of the inside decorations, which is still in progress. The church is of the Grecian order of architecture, both inside and out, and competent judges have pronounced its interior to be of surpassing beauty and harmony of design in finish. A new and improved furnace has also been put in this summer.

St. John's, whose services continue throughout the summer without pause, is going steadily forward. New stained glass windows have been placed in the north side of the church and one in the south side, and it is purposed to have all the old ones remodelled as speedily as possible. The church sustained a slight damage by fire a few weeks ago. Through the carelessness of the sexton a lighted lamp was overturned on the chancel steps and, breaking, the oil caught fire and blazed up to the roof. Fortunately the rector was in the church at the time and with the assistance of neighbors, put it out before much harm was done.

The rector of Trinity church, the Rev. J. L. Lancaster, spent his vacation with relatives in Virginia, but services were maintained regularly in his church by the Rev. Messrs. Walter C. Whittaker and Percy Jones. The latter, the promising young deacon in charge of Whistler and Bon Secours, was recently married to his cousin, Miss Anna Jones, of Spring Hill.

The Rt. Rev. R. H. Wilmer and his wife celebrated their golden wedding anniversary at their residence at Spring Hill, on Monday, Oct. 6th. The elegant and appropriate gifts were arranged on tables around the parlor where the venerable pair stood under a marriage bell of golden rod and roses to receive their guests, who filled the house to overflowing. A large pile of letters and telegrams from all parts of the United States testified to the loving remembrance of those who could not be present in person. Amongst the gifts was a purse of gold coin to which contributions had been made by all the parishes in the diocese.

The Bishop was much improved in health by his summer's sojourn in Virginia, but his strength is not sufficient to carry on his diocesan work unassisted, so he has called a special council to meet in Selma on the 29th for the purpose of electing an assistant bishop. Quite a number of names have been mentioned in connection with the assistant bishopric, but it is impossible to even foreshadow the choice.

The diocese has suffered a serious loss in the death of the Rev. Jas. H. Stringfellow, rector of Christ church, Tuscaloosa. He has been a great sufferer for a long time with hip disease, but after a difficult and dangerous operation in New York, in which his leg was amputated at the hip joint, he recovered his health sufficiently to take up his work again. It was hoped that he would be spared for many years, but the disease took an inward turn, and after a short period of terrible suffering, he fell asleep.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

APPOINTMENTS FOR NOVEMBER.

PRINCE GEORGE'S COUNTY.

1. P.M., St. Paul's church.
2. A.M., St. Mary's, Woodville; P.M., St. Philip's, (for colored).
3. A.M., Cheltenham; P.M., Croome, St. Thomas'.
4. A.M., Upper Marlboro; P.M., Queen Anne parish.
5. A.M., Holy Trinity.
6. A.M., Ellicott chapel; P.M., St. Mary's, Hooversville.
6. A.M., Spesutiæ; P.M., Havre de Grace.
11. Sparrow's Point, 11 A.M., formal opening of church; 8 P.M., Confirmation.

HARFORD COUNTY.

13. A.M., Rock Spring; P.M., The Rocks; evening, Delta.
14. A.M., Ascension chapel.
15. A.M., Churchville.
16. A.M., St. Mary's, Emmerton; P.M., Belair.
19. St. Mark's parish, Petersville.
25. A.M., Elkridge.

DECEMBER.

4. P.M., Westminster.
14. P.M., Holy Trinity, Baltimore.

BALTIMORE.—Mrs. Marguerita M. Rankin, widow of the Rev. Dr. Charles W. Rankin, who for 35 years was rector of St. Luke's church, died Sept. 15th. The Rev. William Coale, present rector of St. Luke's, officiated at the funeral service. Mrs. Rankin's brother, Major W. Hullfish, took her remains to Newark, N. J., where they were buried in the family lot in Rosedale cemetery.

The Williams family have presented St. Paul's church with two very handsome stained glass windows, to be placed in the church as a memorial of the late George Hawkins Williams and John S. Gittings.

An altar cross and vases have been presented to St. Barnabas' church, by a lady of the congregation, as a memorial of her mother. They are of heavy brass and beautiful in design and workmanship.

The congregation of St. James' church (colored), who now occupy Howard chapel, Park ave., near Dolphin st., will occupy the High Street Baptist church, as soon as it is renovated and fitted for worship,

The Rev. Julius E. Grammer, D.D., rector of St. Peter's church, returned to the city on Oct. 9th, from his trip to Europe.

HAVRE DE GRACE.—During the past month the entire interior of St. John's church has been transformed and renewed. The old majestic but dilapidated Grecian temple represented on the walls and ceiling by the frescoing done 20 years ago, has disappeared, and a remarkably beautiful combination of colors, in oil, with artistic designs and Church symbols, has taken its place. The massive chancel arch has the appearance of solid brownstone, a meet setting for the chancel, with its marble altar, its graceful architectural proportions, its walls in different colors, in large panels decorated with large shields, bearing in gold letters, "I. H. S.", and the cross and crown. The work was done by Messrs. J. & R. Lamb, New York City. Already two-thirds of the money required has been raised.

HARRISONVILLE.—The contract for the chapel has been awarded to Mr. Thos. B. Stanfield, for $1,595, and work has begun. The Rev. Alex. M. Rich has charge of the mission, which was started a little over a year ago with six persons, but now has an average attendance of 100. The work is growing in the midst of the denominations; the people have done all in their power, and have raised $1,000.

HOMESTEAD.—The new rectory for St. Thomas' church, the Rev. Hobart Smith, rector, is completed. It is beautifully located on rising ground close by the church. The entire interior of the building is finished in cypress wood, highly polished. The rector and his wife took possession of the house about one month ago. On Sept. 30th, a reception was held, which was attended by their many parishioners and friends.

OWING'S MILLS.—The Bishop and 23 of the clergy were present at the re-opening of St. Thomas' church, Garrison Forest, Oct. 1st. The church has been enlarged and improved. It is one of the oldest churches in the diocese. After the processional hymn, Mr. C. Morton Stewart made an address in behalf of the vestry, welcoming the clergy and visitors, and explaining the necessity of enlarging the church. He also spoke of the generous gift of Mr. Samuel H. Tagart, who paid for the improvement of the church, as a memorial of his family, who worshipped in the church and who are buried in the shadow of its walls. Mr. Stewart also spoke of establishing a school. The Rev. Dr. J. Houston Eccleston preached an appropriate sermon from the words, "Other foundation can no man lay that that is laid, which is Jesus Christ." The Holy Communion was celebrated by the Bishop, assisted by Dr. Rich. In the afternoon the Bishop administered the rite of Confirmation to two adults, and made an address upon the historical position of the Church in Maryland. The main improvements to the church cost $5,900. In addition to what was paid by Mr. Tagart, about $3,000 was subscribed by other members of the church. The solid old brick walls, the roof, the broad brick paved passage, and the box pews and doors, have been preserved; 20 pews were added to the 30 formerly in the church. A transept has been added, in one end of which is the organ, and in the other an entrance, while directly over the intersection of transept and nave, is the belfry. A broad chancel has also been added, and at the other end a porch. The ceiling is paneled and extends part way up the roof, and the walls are frescoed in a light subdued tint, reflecting a cheerful light from the clear windows. The aisle of the church is laid with brick, and is 11 feet in width. The Rev. Thomas Cradock, the first regular rector of the church, came from England. He was appointed by Thomas Bladen, Governor of the Province of Maryland, in January, 1745. St. Thomas' was at first a mission of St. Paul's parish, Baltimore, but in 1742 it was formed into a separate parish. The graveyard of the church contains the remains of a number of persons buried over 100 years ago.

BELTSVILLE.—On Sunday, Oct. 19th, Bishop Paret preached and confirmed 18 persons, nine males and nine females, in St John's church, the Rev. F. W. Hilliard, rector.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

APPOINTMENTS BY THE ASSISTANT-BISHOP.

NOVEMBER.

4. Woman's Auxiliary, Harrisburg.
5. Trinity, Chambersburg.
6. St. John's, Carlisle.
7. St. Luke's, Mechanicsburg.
11. Board of Managers, New York.
16. St. John's, Ashland; Trinity, Centralia; Mission, Girardville.
17. Church of Faith, Mahanoy City.
18. St. Paul's, White Haven.
23. St. Philip's, Summit Hill; Mission, Lansford; Calvary, Tamaqua.
30. St. John's, York.

NEW MEXICO AND ARIZONA.

JOHN MILLS KENDRICK, D.D., Bishop.

The Rev. Robert West Pearson, D. D., died Sept. 29, 1890, at San Pedro, Cal., where he was spending his summer vacation. Dr. Pearson came to us from the Baptist ministry several years ago. While a candidate for orders, he was sent as a lay reader to Phœnix, Arizona, where he was ordained deacon and priest, and where he remained till his death, building up one of the strongest missions in the jurisdiction. Bishop Kendrick writes: "He had unusual gifts as a speaker. There was no one in the two territories, and no one probably on the California coast who was his superior as a platform orator. He was a good man and a strong man. He excelled in all the work of his ministry. It was the accident of his wife's ill health that brought him to us, and that enabled us to keep him so long. We have greatly profited by his example, and gifts, and labors. With so many opportunities opening up to us in this jurisdiction, and with so few men to fill them, Dr. Pearson's death is a very great loss to us."

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

Miss Annie Gillespie Paddock, second daughter of the Bishop of the diocese, was married to Henry Kirkland Jones, of Detroit, Mich, at Emmanuel church, Thursday evening, Oct. 23rd.

The Western Convocation met Oct. 7th, at St. John's church, North Adams, the Rev. John C. Tibbetts, rector, with Evening Prayer at 5 P. M., followed by the usual business meeting. The topic for the evening session was "The new occasions which require new methods of Church work in our cities," which was opened by the Rev. Dr. Newton. The address at the early celebration of the Holy Communion, the following morning, was given by the Rev. T. B. Foster. The convocation then adjourned to take part in the Harvest Home Festival at Lanesborough, eight miles distant.

The Central Convocation met at Trinity church, Milford, Oct. 14—15. The Rev. W. S. Chase preached the sermon at the Holy Communion service. At the afternoon session, there were addresses on missionary matters by Miss Abby R. Loring of Boston, and Miss H. N. Bigelow of Clinton. At the meeting for men, there was a discussion "on the attitude of newspapers toward ethical and religious matters." The missionary addresses in the evening were given by the Rev. Dan'l. Rollins, and the Rev. E. S. Middleton. An essay was read the following day by the Rev. T. W. Nickerson.

ATHOL.—We take the following from a local paper, relating to the opening of the new church; We have heard some criticism relative to the external appearance of the church, but upon entering, everything external is forgotten in the delightful interior, with its graceful proportions, handsome windows, and perfect harmony in all its furnishings, nor should we overlook the acoustic proprieties which are excellent. The chancel furniture is of solid oak, and consists of the altar, elaborately carved, a

gift of the Helen's Guild, the bishop's and rector's chair, and a handsome chancel rail encircling the whole. The singers' seats are in front of the chancel. The church will be lighted at night by large Rochester lamps, which illuminate the place excellently, and which Mr. Shrimpton secured by contributions. The rector's robing room on the north side of the church is a cozy apartment, provided with a fire-place and other conveniences. The transept that is arched off on the Park st. side will be used as a Sunday school room. The handsome memorial window of cathedral glass erected to the memory of C. A. J. Waterman by his father, is a noticeable feature, and as the sunlight is shed through it makes a most beautiful effect.

BOSTON.—On Wednesday, Oct. 15th, there was a gathering of laymen in St. Paul's chapel to consider the advisability of establishing the coffee house work of the Church Temperance Society upon a surer foundation than has characterized the work in the past. The Rev. S. H. Hilliard, the organizing secretary of the above society, addressed the meeting at some length upon the good work already accomplished by the four coffee-rooms at 93 Cross st., 68 Charles, 1336 Tremont st., and 76 Brighton st. These rooms have been the means of rescuing many young men from the power of the saloon and its evil associations. Entertainments, short talks upon some practical subject, and other inducements, are given at these places of rescue, and their usefulness has been thoroughly tested and acknowledged. It is now proposed to raise the sum of $2,000 for the ensuing winter, and contributions are earnestly solicited Laymen as well as clergy entered heartily into the spirit of this undertaking at this meeting and there is every indication that the work proposed will more than ever bring this feature of the temperance cause at greater prominence.

MIDDLEBOROUGH.—The Rev. J. I. Cressey, rector of Trinity church, Bridgewater, has been holding Church services in this town every Sunday afternoon. Tuesday, Oct. 14th, a large class was confirmed at the visitation of the Bishop. The average attendance at the services is 60.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—It is expected that Christ church, South Brooklyn, the Rev. Arthur B. Kinsolving, rector, will have an assistant. The Rev. Melville Boyd, rector of All Saints', has also been voted an assistant.

On St. Luke's Day, Oct. 18th, the Holy Communion was celebrated by the rector of St. Luke's, the Rev. Dr. E. A. Bradley, at 7 and 10:30 A. M. On the Sunday evening following, was held a special festival service, in which the choir, assisted by the cathedral choir, both under the direction of Prof. Woodcock, rendered a full choral service. At the hour appointed, the choirs entered, followed by several of the parish organizations, which took their places in reserved seats, the choir and clergy being seated in the chancel. The prayer being ended, the Rev. Mr. Pendleton, the assistant minister, read the annual reports of the several guilds and societies of the parish, of which there is a large number, and most of which made an excellent showing. Dr. Bradley then preached a sermon on Christian work, in the course of which he spoke of the new church which, if God willed, they hoped to occupy on Christmas Day, and whose majestic proportions filled faithful hearts with gladness. He spoke of the laying of the third corner-stone, that of the Ellen Woolsey Memorial Hall, which was designed for woman's work, and in the upper and home rooms of which he hoped to place two Sisters of Charity to care for all that special work, and to go in and out in all the region on errands of love and mercy. "Where is there a parish in the Church that has built in three years three such buildings? Is there a church in either city that will be as amply furnished for Christian work as St. Luke's?" The chancel of the new church, as understood, is being erected by the same generous giver who built the Sunday school building, at a cost of $55,000.

The Rev. Dr. Pelham Williams, who retired from the rectorship of St. Stephen's church last spring, has been some time in charge of St. Peter's, Lewes, Delaware. The disaffected members of St. Stephen's seem to have given up the plan of founding a new church and inviting Dr. Williams to be its rector,

The Rev. Mr. McGuffey was to terminate his connection with Holy Trinity church on the last Sunday in October, where he has been assistant minister four years. He had been asked by Dr. Hall to deliver his farewell sermon at the morning service, and will remove to St. James' rectory, Newtown, early in November. His successor at Holy Trinity has not been appointed, and not till spring, perhaps, will there be more than a provisional arrangement.

GARDEN CITY.—On Thursday evening, Oct 23d, the sixth annual Harvest Home Festival was held in the cathedral, the music being rendered by its choir and that of St. Luke's, Brooklyn, under the leadership of Prof. Woodcock, the Rev. C. A. Jessup acting as precentor. Special trains went out from Brooklyn and Hempstead at reduced rates, and the attendance amounted to a crush. Admission was only by ticket, and for a large number of ticket-holders there were no seats. In front of the chancel stood sheaves of ripened grain, while autumn flowers decorated the chancel rail. The service in which the Bishop, the dean, and others of the clergy, took part, was entirely choral, with the exception of the reading of the Lessons. The choir, numbering about 80 voices, sang as a processional, "The Sower went forth sowing." Then followed the cxlvii Psalm, the *Magnificat*, the *Nunc Dimittis*, and the hymn, "Come, ye thankful people, come." At the offertory was finely sung Barnby's anthem, "Ye shall go out with joy," the soprano solo, duet, quartet, etc, taking different parts and concluding with the entire chorus Master Forbush, so long connected with the cathedral choir, no longer sings, in consequence of a changing voice. Altogether the music was greatly enjoyed for its general excellence.

The Bishop made his annual visitation to Trinity church, Northport, on Sunday evening, Oct. 26th.

ROCKVILLE CENTRE.—During the summer the Young Girls' Flower Guild, connected with the church of the Ascension, has sent 2,105 bouquets to St. John's Hospital, in Brooklyn, to be distributed among the sick children. The rector is the Rev. C. A. Jessup.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

TENAFLY.—On Wednesday evening, Oct. 15th, a special Harvest Thanksgiving service was held in the church of the Atonement. The church was most tastefully decorated with grain, fruit, vegetables, corn, autumn leaves, and flowers. The rector, the Rev. M. M. Fothergill, was assisted by the Rev. G. S. Bennitt, rector of Grace church, Jersey City, who preached a very able and appropriate sermon, taking for his text, Exodus xxviii: 34. The collection was given to the Aged and Infirm Clergy Fund of the diocese.

On Friday evening, the 17th, Mr. and Mrs. J. Hull Browning entertained the scholars and teachers of the Sunday school of the church of the Atonement at their residence, "Rethmore." About 120 assembled, who thoroughly enjoyed the good old "Punch-and-Judy" show, feats in legerdemain, and recitations; after which a bountiful supply of ice cream and cake was served. It is needless to say that all thoroughly appreciated the kindness of their host and hostess.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

MADISON.—Grace church was festooned with fruits of the harvest, Sunday, Oct. 5th, on the occasion of the annual harvest home services. Golden wheat sheaves, oats, and maize, were bound around the rods supporting the gas burners. Sumac leaves dotted with red the straw and added to the effect of the display. Handsome cut flowers, blooming potted plants, and fruits, made very charming the interior of the church. The light streamed through the handsome cathedral glass windows of the edifice in softened rays and added to the charm of the scene. The vested choir made its first appearance, and the 32 members clad in cassock and cotta made an excellent impression upon the congregation which crowded to its utmost capacity both seating and standing room of the church. Choir seats are arranged on either side of the church, immediately in front of the chancel. Evening service was held at 5 P.M., at which the hymns, "The Son of God goes forth to war," "God, that madest," and "God, my King," were sung. The rector, the Rev. Fayette Durlin, preached a sermon in the morning appropriate to harvest time.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

The 10th annual meeting of the western branch of the Woman's Auxiliary was held in St. Paul's church, Rochester, Sept. 24th and 25th. A children's meeting was held on the afternoon of the 24th, at which time interesting accounts of the work were given by the Rev. Dr. Langford, and Miss Sibyl Carter. The evening service was largely attended, and all listened with close attention to the earnest missionary addresses made by Bishop Coxe, the Rev. Dr. Langford, and the Rev. F. R. Graves.

The second day of the meeting was opened with the celebration of the Holy Communion, after which the business session was held in the chapel. About 140 delegates were present, testifying to the increasing growth and interest in the society. Mrs Lloyd L. Windsor who for six years has been a most efficient president, resigned her office to the great regret of all, and fitting resolutions were passed to that effect. The following officers were chosen for the year: *President*, Mrs. W. L. Halsey; *vice-Presidents*, Mrs. E. M. Potter, Mrs. C. C. Wyckoff; *Corresponding Secretary*, Miss Susan P. Mather; *Recording Secretary*, Mrs. H. E. Plummer, Jr.; *Treasurer*, Mrs. D. S. Chamberlain. This has been a most prosperous year for the auxiliary, the total amount in box values and cash receipts footing up $9,154.83. The rector, the Rev. L. C. Washburn, and his parishioners spared no pains to make the occasion a success. The next annual meeting will be held in Christ church, Hornellsville, Sept. 23rd and 24th, 1891.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

LEAVENWORTH.—On the 18th Sunday after Trinity, October 5, the rector of St. John's church gave his last services before he enters upon his new duties as general missionary of the diocese of Milwaukee, to which office he has lately been called. The services were all well attended. There was a Celebration in the early morning, as well as at 11 A. M.; in the afternoon, Litany was said, with an address. There was full choral Evensong at 7:30, when the rector preached again for the third time. Nearly every seat was filled, in spite of the muddy condition of the roads, caused by a heavy shower in the afternoon. The rector has done a noble work here, and his resignation is a very great sorrow to the members of the congregation. The parish is poor, and for the present the chaplain of Fort Leavenworth will give on three Sundays in the month, an early Celebration, and also a service on Friday evenings. As many influential people have left the town, St. John's parish has consequently suffered, and is unable at present to support a rector, but there are many self-denying members of the congregation, who have the interest of the Church at heart, and they will use every means in their power to open the way whereby a priest can give all his time in ministering to the spiritual wants of the parish.

The Rev. Percy C. Webber has the best wishes of all his friends in the new field of work to which he has been called, and where his missionary activity can have free scope.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

The Rev. J. C. Quinn writes: "It may be of interest to your numerous readers to know that out West we are, in one parish, seeking to bring the Church and Church culture within the reach of a much larger number of the people than has heretofore been possible. The present writer has been called by St. John's parish, Butte, as assistant to the Rev. S. C. Blackiston, and his time and work will be especially devoted to three districts in Butte, viz., South Butte, Meaderville, and Centreville. At these points it is intended to hold services on Sunday at 11, 3, and 7:30 o'clock. There are three other districts which will be visited during the week, at which a week-night service will be held as often as possible. The rector will alternate with the assistant at the Sunday afternoon service at Meaderville. This work began Oct. 2nd, with a fair prospect of abundant success, for which we are thankful. The effort will bring under Gospel influence about 4,000 people, and necessitate a vigorous system of house-to-house visitation, etc. We invite the prayers of God's people."

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

Summary of diocesan statistics, 1890: Clergymen canonically resident, bishop 1, assistant bishop 1, priests 108; parishes in union with convention, including Lehigh University, 93; organized missions, 7; missions and stations, additional, 50; ordinations during the year, 9; candidates for Holy Orders, 3; churches consecrated during the year, 4; confirmed during the year, 1,061; communicants reported in 95 parishes and stations, 9,612; marriages, 243; burials, 648; Sunday school teachers reported in 93 parishes and stations, 1,419, Sunday school pupils, 13,853; churches and chapels reported, 110; rectories reported, 49; parish buildings and school houses reported, 25; cemeteries reported, 15; value of church property reported in 71 parishes and missions, $1,963,215. Grand total of offerings, $246,167.93.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

The Rev. A. W. Mann officiated at the Ohio School for the Deaf, Columbus, on Sunday, Oct. 12th, in the morning. In the afternoon, at Trinity church, he baptized two persons. For two years past the services at the Church have been interpreted for the pupils and graduates by one of the teachers of the school.

KENTUCKY.

THOS. U. DUDLEY, S.T.D., Bishop.

LOUISVILLE—A very great improvement has been made in the re-construction of St. Paul's church, both exterior and interior have been renovated, the outside walls repainted and the inside re-frescoed. New carpets for the chancel and nave have been laid; the organ thoroughly re constructed, four additional pipes have been supplied and the pitch changed to the French style, the case grained in antique oak with panels of lighter color. Four fine stained glass windows have been placed in the east front, which contribute largely to the cheerfulness of the interior. The arrangement of the chancel is more ecclesiastical, with its fine gilt eagle lectern for the north side, a large polished walnut pulpit on the south, flanked by a large white marble baptistry. The altar in the centre of the sanctuary, backed by a Gothic reredos, surmounted by a large stained glass window, the central panel portraying the figure of the Apostle Paul, life-size, and the side panels filled in with the Eucharistic emblems. The Rev. Geo. C. Betts, of Grace church, is delivering a course of lectures, "Walks about Europe," for the benefit of St. Mary's Guild. A small admission fee is charged.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

Sunday, Sept. 21st, was a red letter day in the history of Emmanuel church, Old Orchard. A handsome processional cross, the gift of Mrs. W. H. Eames, in memory of her sister, Mrs Emeline E. Papin, was used for the first time.

The Living Church.

Chicago, Saturday, Nov. 1, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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162 Washington St., Chicago, Ill

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A CORRESPONDENT of *The Standard of The Cross*, commenting upon the English Church Congress, says: "Signs are not wanting that the meridian of this institution has been passed. There is a decline in the ardor of anticipation, and a prospective criticism making itself heard on many sides." Those who have noted the drift of our own Church Congress, will appreciate the following observation by the same writer:

> One of the chief weaknesses of the Church Congress seems to be that no general consensus of opinion is derived therefrom, but rather it serves as an opportunity for the deliverances of specialists—men whose views are read and known of all.

We quote as above from our conservative contemporary, not in any spirit of hostility to the Congress, but to emphasize a real danger which we have before pointed out. Surely, we may learn something from the experience of the mother Church in this matter, and if we learn it in time we may avoid the consequences of an ill-advised management. May not this Church Congress be made a medium for representing the Church rather than for misrepresenting her, as it sometime has done?

IT seems to THE LIVING CHURCH, if it may be allowed to express an opinion, that the Church Congress should be so conducted as not to display the divergencies and eccentricities of erratic though gifted men. There may be toleration of extreme opinions, of men who hold certain views inconsistent with the standard of the Church; but is it wise to invite all the world, in the name of the Church, to listen to what such men have to say in defence of their disloyalty to the standard to which they have sworn conformity? In making these suggestions, we intend no disparagement of the excellent programme of the approaching Congress, but with a hope of strengthening the management in their apparent determination to avoid the mistakes of the past. If the speakers chosen do not adapt themselves to this, they should never again be heard in a Church Congress.

WE have received a pamphlet entitled "Ecclesiastical Politics in the Methodist Episcopal Church," a re-publication of papers which recently appeared in *Zion's Herald*. The state of things in this denomination, as pictured by the writers of these letters, is truly deplorable. "It is a naked and unlovely fact," says one, "that arts too low for Christians, and such as politicians possessed of a shred of manhood could hardly stoop to, are sometimes employed in the heat of a canvas." "No ecclesiastical system furnishes more favorable conditions for 'politics' than the Methodist Episcopal," says another." "The annual conference preceding the General Conference is coming to be a wire-pulling campaign." "The typical conference leader is often a thorough demagogue, flattering follies, encouraging if not originating falsehoods to injure a rival." "The reign of ecclesiastical politicians in the conferences is deleterious in the extreme."

THERE are pages to the same effect, and even stronger language than we have quoted is used. It is with no desire to heap reproach upon our Methodist friends that we have referred to this publication. The frank admissions and indignant protests uttered therein, are signs of a healthy conscience, and give promise of reform. The evil complained of is not confined to the Methodist denomination. It is doubtless true that its "connectional polity," as one of the writers admits, is most favorable to the stimulation of personal ambition and greed for office. But there is something of it to be found, we fear, in every organization, secular and religious. The lust of power, the pride of life, finds a convenient field and congenial soil in a concourse of Christian men as well as in a political convention, and it is perhaps the last and most lingering element of depravity which is overcome by divine grace.

IT would be Pharisaical to contend that "ecclesiastical politics" is unknown in our own Communion. Election scandals have more than twice been exposed, and there is perhaps not one of our older clergy who could not tell of "wire-pulling" and intrigue which have never come to the knowledge of the public. So great is our reverence for the Episcopate and our conviction that the Holy Spirit directs the choice of our chief pastors, and so heavy is the burden of responsibility laid upon them, that very seldom indeed is there ground for suspicion of self-seeking on the part of those who are elected to that holy office. Yet it cannot be denied that in the conventions at which bishops are elected, and before these conventions are held, there is sometimes a shameful exhibition of ecclesiastical politics and intrigue in behalf of favorite candidates.

THERE is more than one authentic case of a priest nominating himself, by private suggestion and influence, for the Episcopate. But such cases are extremely rare. The political intrigue is mostly on the part of the friends of presumable candidates. We have now a case before us, in the approaching appointment of a bishop for a missionary jurisdiction. Letters are received by members of the House of Bishops, protesting against one and urging favor towards another, to influence the action of those who, under the guidance of the Holy Spirit, are to make choice of a fit person to serve in this sacred office. While we may fairly claim that there is comparatively little of this element of unprincipled strife for office among us, there is surely enough of it to give us pause. There is no right use for "rings" and politics in the Church of God, either in the management of missions or in the election of diocesan officers.

THE recent investigation of hypnotism has revealed facts which may throw new light on the phenomena of "revivals" and other psychical eccentricities. The power of a strong mind upon a weaker one, to produce a condition of trance by concentration upon a single object or idea, is clearly demonstrated. In this condition the subject is made to think and feel whatever is suggested by the controlling mind. If that mind is powerfully possessed by some theory, as of sensible conversion, the illusion is transmitted to the passive recipient and becomes an intense reality. It is not, indeed, necessary that the operator should believe what he suggests; he has only to speak with an air of confidence, and the subject immediately thinks, feels, and acts in accordance with the suggestion. Nor does the illusion thus awakened always pass away with the termination of the somnambulistic conditions.

THE writer of this recalls many scenes in which, as a wondering child, he witnessed in Methodist camp-meetings alarming manifestations of what was called "the power of the Spirit." Men were moved to imitate the shouts and gesticulations of the excited leaders, to see visions, to declare themselves "saved," to utter incoherent prayers, and to believe that they had received a special revelation from heaven. Women were wrought up to a pitch of nervous excitement which frequently terminated in a swoon, and they lay like corpses upon the straw of the tent. They were said to have "the power." The propagation of "religion" by means of the hypnotic trance is mostly a thing of the past, but in our day a recurrence of the delusion seems to be threatened in the name of "mind cure."

THE time may come when hypnotism will be an important agency of healing, in the hands of legitimate practitioners; but at present, the most learned of the medical profession regard it as an extremely dangerous and uncertain agency, and strongly advise against the use of it by irresponsible persons. In some countries the practice of it is forbidden by law. Yet among us, public exhibitions of this dangerous performance are frequently given for the amusement of an audience, and all sorts of persons, ignorant of what they are doing or dealing with, go about the country, hypnotising hysterical women. That the effect is sometimes beneficial is no argument for such a reckless tampering with brain and will. As a distinguished physician of England says, it is not possible to meddle with brains any length of time without establishing a condition endangering brain power. If there is a real curative power in this species of somnambulism, under the direction of trained and responsible physicians, there is all the more reason why charlatans should not be permitted to practise it. It is a fearful power that can reduce a rational being to a condition of cataleptic imbecility, and subject the free-will of a man to the grotesque manipulation of a showman. Let the people beware of hypnotism. It is more likely to involve the destruction than the cure of both soul and body.

"A CHURCH WITH A POLITICAL ATTACHMENT."

What is this monstrous politico-ecclesiastical device? It is the Church and pulpit in New York, though by no means limited to the Church Episcopal, in which such men as Drs. Huntington, Greer, Satterlee, Newton, Stanger, etc., take advantage of the "attachment" to tell what they think of Tammany Hall for the misgoverned government of a great city. They have been pounding the cushions of the political annex and raising a considerable dust in what they had to say about that corruption and rascality which rule for the sake of the offices and plunder, and not for the good of the city. Tammany Hall of course is disgruntled and disgusted and sneeringly talks about "the Church with the political attachment."

One of the New York papers has given a short biographical sketch of the leading members. As to men having to do with the government of a great municipal corporation, no other city on the earth's surface can produce such a disgraceful showing. These are the successors of the Livingstons and Jays, and Crugers, and De Lancys, and Hamiltons, and so many others, some of whom for two centuries and more made the city to be so honored and respected! And because the clergy in common with all high-minded citizens, want to be rid of an organization which has no higher ambition than to control the offices and spoils, it is a Church "with a political attachment!"

No! It is a Church with an attachment of righteousness and decency. The "annex" is concerned about honesty as against rascality, the good name and welfare of the city as against its disgrace and plundering at the hands of liquor dealers and toughs, its worthy and upright rule as opposed to misrule. If it were a case of party against party, the clergy would have nothing to say. But it is the case of the city against a gang, a city that is supremely entitled to be governed by its best, and not to be misgoverned and plundered by its worst. The clergy, like all other people who have at heart the welfare of the city, do not like to see things turned upside down, as if ethics had nothing to do with municipal affairs, and as if it were in the order of things to have the best underneath and the worst on top.

Matters are getting serious indeed, when hundreds of women, such as Mrs. Henry C. Potter, Mrs. Alexander Mackay-Smith, Mrs. Morgan Dix, Mrs. John Jay, etc., sign a circular saying that "the coming municipal election involves a contest not of party against party, but of the people of New York against the body of corrupt politicians who now hold our city government;" and when they earnestly entreat every voter to register and to cast his vote on Nov. 4th for the candidate named by the People's Municipal League. Here is a good opportunity to jeer at "a woman's attachment," but it is the sort of attachment which does well to come to the rescue, if, as the signers believe, "the issue of this election directly concerns the comfort and health of every household, and the morals of the entire community."

What will be the result of this really serious contest, it is, of course, impossible to foresee. But when the 4th of November comes around, there are good chances that the organization so long and "semi-criminally" known as Tammany Hall, will discover that New York City was not created for its special benefit.

THE EDITOR'S TABLE.

The affairs of the World's Fair are now in a fair way to fare well; which we trust will not be a long farewell to Chicago's greatness! You don't like puns, gentle reader? Well, we must admit that as a habit, punning is not a profitable employment, but, please, let us smile now and then. Why, we know of a bishop who once dropped into a pun! It was on leaving the deck of the "Chicago" (armored cruiser) when he was commending the commander (that is not a pun, it is alliteration) for keeping the ship so well. "And I am glad to observe," continued the bishop, "especially as the ship is named after my diocese, that you have not broken any of the can(n)ons!"

It is a fact that even bishops smile, but you would naturally draw the line at the Presiding Bishop. You couldn't imagine him as anything but solemn, could you? But really he sometimes laughs aloud, and more witticisms are attributed to him than to any half-dozen other clergy.

While Americans are noted the world over for being a witty people, they laugh less than almost any people under the sun. They appreciate a joke, readily enough, but they are too much in a hurry to hold on to it long enough to have a good, hearty laugh over it. Business, business, is the plague, if not the curse, of American life. Wherever you find men talking they are "talking shop." It is so in hotels and cars, at table and on the street, in the mountains and at the seashore. The world is nothing else but a huge mercantile establishment, a great Board of Trade.

In the face of this fact, a contemporary says it is doubtful if a young man who is going into business should have a college education. The boys who begin at fourteen, sweeping the store, get such a start that the college man cannot overtake them. But the college man can think and talk something besides shop, and that is better than to overtake somebody. A college course, fairly followed, ought to develop in a man a capacity for a far higher position than he could possibly work up to by starting as office boy at fourteen and keeping his intellectual nose to the grindstone throughout the growing period of youth. Whether or not a liberal education makes for success in business, it certainly does under right influences make for manhood; it does add to life that which no money can buy and no success in business will bring. In fact, it prepares a man to be the master and not the slave of his business, and gives him an almost limitless range of interest and enjoyment outside of his business.

For this reason it is of the greatest importance that our boys (and all the more, our girls) should have attainments that are impossible of acquirement during a youth devoted to "sweeping." And in what is exclusive devotion to business better than sweeping, through the entire chapter? It is a tread-mill of drudgery on which a man grinds until he cannot stop, but must go through the motions of it even in his sleep. Is it possible that any one believes it "pays" to lead this sort of life? Is it possible that any intelligent man should, of choice, decline a college education, in order that he might more rapidly and completely eliminate all taste and capacity for anything above and beyond "business?"

Let us be in earnest about our work, whatever it is, and do with all our might whatever our hands find to do; but let us not sacrifice all the beauty and joy of life to business. It matters not very much if we do *not* overtake some one who began to sweep the store when we began to sweep the sky. We do not expect to overtake him, for we are not travelling by the same road. He is ten years ahead of us and owns his shop, by the time we begin to cast about for a "call," or a client, or a patient; but we are happy in the possession of treasures which no money can buy, treasures of the good, the beautiful, and the true, which he with all his sweeping amidst rubbish can never secure.

THE PRAYER OF HANNAH.

FROM AN ADDRESS BEFORE ST. ANNA'S GUILD OF THE CHURCH OF THE TRANSFIGURATION, NEW YORK, BY THE RECTOR, THE REV. G. H. HOUGHTON, S. T. D.

For these dozen years I have had something to say on every one of them with the falling of our St. Anna's Day, about one and another of our four dear Annas: Our Anna with the H, *i. e.*, Hannah, the mother of Samuel whom they are so wont to picture as a little lad, a good little boy just ready for bed saying his prayers; Anna, the good faithful wife of old blind Tobit, and the good anxious mother of the young money-getting, wife-hunting Tobias, of whom we read in one of the deutero-canonical—most people call them Apocryphal—books of the Bible, which are bound up, or should be bound up, between the Old and the New Testaments; Anna, the aged widow, who, having married once, did not marry again—though there be no harm in the same if one like it and can, other things being equal—but free from distraction, and having neither children nor housekeeping duties to tax her strength and to take her time, gave herself to fasting and prayer and a constant frequenting of the temple, with such a watching and waiting for the Consolation of Israel, Jesus Christ the Consoler, and of Whom was her talk whenever she talked, until she saw Him, that could not perchance have been hers had she married again; and Anna, our very own, dear, blessed Anna, who was the mother of the blessed among women, our lady, the mother of our Lord and Saviour Jesus Christ, to Whom alone with the Father and the Holy Ghost, be all honor and glory world without end. Amen.

So far as the keeping of that long ago Anna promise is concerned, it has been much the same, in the same quiet, persevering, steady going along, as that which has characterized the history of the church of the Transfiguration, and, under God, has led to the being of what it now is, viz.: the steady sticking to the one thing in the one place year in and year out, the giving of oneself wholly to it and to nothing else, the letting of all other outside things alone, and the never night or day letting the one supreme thing, God's glory and man's good in the founding and upbuilding of the church of the Transfiguration and whatsoever concerns the same, alone.

Steady, quiet, faithful, earnest, year after year life long, persevering in the way and the thing that is good, is the thing, members of St. Anna's Guild and other friends here present, that tells in things spiritual and in things temporal.

* * * *

The Septuagint version of the Old Testament Scriptures—the one used in the Eastern Churches, the one largely in use among the Jews in the days of our Lord, the one from which the Old Testament quotations which we find in the New Testament were largely made, the one which was most likely familiar to our St. Anna and the Blessed Virgin—is the translation from the best then existing Hebrew manuscripts made by seventy-two—or seventy, two having died before the work was done—very learned men at the command of the Egyptian Ptolemy, for the famous library at Alexandria.

This version has an association with one of our Annas—with Anna the aged widow. She was in the temple, you remember, with old Simeon, from whom we get our *Nunc Dimittis* in Evensong, "Lord, now lettest Thou Thy servant depart in peace," when the Lord was brought in by His mother, the Blessed Virgin. It was with the Lord in his arms that he first sung *Nunc Dimittis*, even as with the Lord in the heart it should always now be sung.

Tradition says that this Simeon was one of the translators of the Septuagint, and that to him had been assigned that portion of Isaiah to translate in which it is foretold that a virgin should conceive and bring forth a son; and that again and again, for fear of scandalizing those who should read the translation, he wrote down the Greek word for young woman instead of the word for virgin, and that so often as he did so, it was mysteriously obliterated, until a voice was finally heard saying: "Write it as

it is, for thou shalt live to see that fulfilled which is here foretold."

The Septuagint as having been translated from Hebrew manuscript not now, so far as we know, extant, contains not a little which does not appear in our English Bible.

So in the song of our Hannah there occurs this passage which we afterwards meet with in Jeremiah, and which is quoted in part by St. Paul, but which is not found in the present Hebrew Bible nor in our English King James', as I have mentioned in a former St. Anna's address:

"Let not the wise man boast in his wisdom, and let not the mighty man boast in his might, and let not the rich man boast in his riches. But rather in this let him boast that boasteth, viz.: that he understandeth and knoweth the Lord, as the one who executeth judgment and righteousness in the midst of the earth."

This Hannah-song of the Old Testament is the foundation from which is developed the song of the Blessed Virgin in the New Testament, the one is the *Magnificat* of the Old Testament, the other is the *Magnificat* of the New Testament. St. Anna and the Blessed Virgin were evidently as familiar with Hannah's song as we are with the Creed and the Lord's Prayer. St. Anna must have used it and pondered its words long before the Virgin's birth, and then taught it and explained it to the child Mary, and repeated it with her as the years went on, just as we use and should ponder the words of the Lord's Prayer and the Creed, and teach and explain them to children, and say them year after year.

In doing what is proposed, then we shall surely be doing what St. Anna did—using and pondering all the words that she so used and pondered—and thus on every St. Anna's Day at least, we shall be in as perfect touch and complete sympathy with her as we possibly could be, shall we not?

Here then is this song, as gathered out and put together from the sources of which we have spoken. And Hannah prayed and said:

My heart exulteth, my heart is strengthened, in the Lord. My horn is exalted in my God. My mouth is enlarged, is opened wide, over mine enemies. For I am made joyful, I rejoice, in Thy salvation.

There is none holy as is the Lord. For neither is there any one beside Thee, none except Thee, none without Thee, no existence apart from Thine. Neither is there a rock like our God. There is none steadfast as our God. And there is none righteous as our God.

Boast ye not, and multiply ye not your most haughty speaking. Let there be no more the going forth from your mouth of old, hard, proud things.

For the Lord is a God of perfect knowledge. By Him most trifling things are weighed. Thoughts, purposes, are prepared by Him. He is a God making ready all things that He needeth.

The bow of the brave is broken, and the infirm, the stumblers, are girded about with strength.

Those that were full of bread have lacked it, and hired themselves out for it.

And the hungry have ceased to be so, and have been filled, and have possessed the land, until the barren hath borne the most, even seven. And she who had many sons, was much in the bearing of children, has become weak, even too feeble for child-bearing.

The Lord killeth and the Lord maketh alive. He bringeth down to Hades—to Sheol—and He bringeth up again. The Lord maketh poor and the Lord maketh rich. He humbleth and He exalteth. He raiseth up from the dust the needy one; and from the dung-hill He lifteth up the pauper, that He may make him sit with the mighty ones, the nobles, the princes, of the people, and cause him to inherit with them the throne of glory. For the hinges, the pillars, of the earth are the Lord's, and He hath placed upon them the round world.

He will keep the feet of His saints, of His holy one, and the wicked, the impious, shall be cut off, shall become silent, be silenced, in the darknesses. He hath fulfilled, and He fulfilleth, He hath granted and he granteth the desire to him that prayeth and payeth his vow, and He hath blessed and will bless the years of the righteous. For not in strength—not by his own strength—is a man mighty, and shall he be powerful and prevail. The Lord shall make every one that opposeth Him to be without strength, His adversaries shall fear Him, they that strive with Him shall be broken to pieces.

The Lord is holy.

Let not the wise man boast in his wisdom, and let not the mighty man boast in his might, and let not the rich man boast in his riches. But rather in this let him that boasteth boast, in that he understandeth and knoweth the Lord, and knoweth that He executeth judgment and doeth that which is just, executeth righteousness in the midst of the earth.

The Lord hath ascended up into heaven, and the Lord being in heaven, thundereth upon each one of his foes.

He will judge the ends, the summits, the high and the low, the near and those that are afar off, of the earth.

He shall give strength, the empire, to the King of His appointing, to His King and our King, and He shall exalt the horn of His anointed, of His Christ.

LETTERS TO THE EDITOR.

THE REVISED VERSION.

To the Editor of The Living Church:

I am sorry to feel called upon to encroach again upon your space, but Fr. Hall will keep running off into side issues so that there is reason to fear that the main point may be lost sight of. The Revised Version is the question in discussion. I asserted (and it has not been denied that the assertion is true) that the Revised Version of the New Testament is substantially a translation of a Greek text which exists in no ancient manuscript uncial or cursive; that this Greek text is the joint production of Messrs. Westcott and Hort; that such Greek text differs from the New Testament as received by the whole Church of God, east and west; that such Greek text is rejected by a large school of English critics of the highest standing, and considered by them as singularly corrupt; and finally that the Revised Version, being substantially a translation of this unauthorized and corrupt Greek text, is no true presentation of the Word of God, and is not recognized as such by any scholar of the Roman Catholic or Greek Churches, and by few of those of the Church of England, and that only in their private capacity. To read, therefore, the Revised Version to the people in church would be to substitute for the Church's pure version a corrupt nineteenth century hash of the Divine Word. One other point, and I am done. There seems to be much doubt as to what is "broad" and "rationalistic" to-day, and so I shall leave your readers to judge whether the "Speaker's Commentary" is rationalistic or not. The following will be found at the end of the remarks upon chapter x of Joshua, with regard to the sun and the moon standing still. "Is the Book of Joshua committed to the upholding of this marvel in the heavens as having actually taken place? Answer may perhaps reasonably be given in the negative. The whole passage may, and even ought, on critical grounds, to be taken as a fragment of unknown date and uncertain authorship, interpolated into the text of the narrative, *the continuity of which is broken by the intrusion.* . . . . If such a view of its character and origin be correct, the judgment of the writer need not necessarily determine ours. We may claim liberty to think that the poet who wrote in the Book of Joshua, the ode of which a few words have come down to us, did not dream of a literal standing still of the heavenly bodies, and to side with him rather than with the later writer who quotes him."

I have italicized a few words, which will remind your readers of what they have seen asserted elsewhere of certain parts of the New Testament. Fr. Hall resents the idea that he is bound to accept the Bible which the Church gives him at the hand of her chief minister at his ordination, and possibly he may have a right to make an amended version of his own, but I am so narrow as to think otherwise, and to believe the Bible, not because I have examined the "title deeds," but because the Church gives it to me as "the Word of God written."

HENRY R. PERCIVAL.

Oct. 20, 1890.

A MESSAGE FROM PARADISE.

BY K. T. L.

Why mean you by thus weeping
To break my very heart?
We both are in Christ's keeping,
And therefore cannot part.

You there—I here—though parted
We still at heart are one;
I, only just in sunshine,
The shadows scarcely gone.

What if the clouds surround you?
You can the brightness see;
'Tis only just a little way
That leads from you to me.

I was so very weary;
Surely you could not mourn
That I, a little sooner,
Should lay my burden down.

Then weep not, weep not, darling!
God wipes away all tears,
'Tis only "yet, a little while,"
Though you may call it—years.

—*Orange, N. J.*

PERSONAL MENTION.

The Rev. H. J. Broadwell should be addressed Camden, Ark.

The address of the Rev. Dr. Wm. Chauncey Langdon is No 38 Barnes st., Providence, R. I.

The address of Bishop Leonard, of Utah, will be 22 Bible House, New York, until Jan. 1, 1891.

The Rev. Alfred R. Taylor has resigned the rectorship of Grace church, Westfield, N. J., and accepted the assistantship in Trinity church, Columbus, Ohio, commencing duty, the 26th of Oct.

The Rev. W. H. Bamford has become rector of St. Paul's church, Jeffersonville, Ind.

The Rev. Hobart Chetwood's address for the present, is care of the Rev. C. M. Davis, St. Louis, Mo.

The Rev. Huberd Grabau, rector of the church of the Good Shepherd, Binghamton, N. Y., has accepted a call to the church of the Evangelists, Oswego, N. Y., and will take charge Nov. 23rd.

The address of the Rev. W. B. Erben is changed to the Episcopal Hospital, Lehigh ave. and Front st., Philadelphia, Pa.

The Rev. R. E. Metcalf has resigned the office of Archdeacon of Middle Tennessee and accepted a call to the rectorship of St. Peter's church, Columbia, Tenn., and requests that all mail intended for him be directed accordingly.

The Rev. H. Baldwin Dean having resigned the rectorship of Christ church, Janesville, Wis., and accepted that of Trinity church, Michigan City, Ind., his address will be changed accordingly after Nov. 1st.

The address of the Rev. Edmund Banks Smith is St. Timothy's church, Roxborough, Phila., Pa.

At a special Convocation held in Alumni Hall, on Wednesday, Oct. 15th, the university of King's College, Windsor, Nova Scotia, conferred the degree of B. D. and D. D., *in course*, upon the Rev. Richmond Shreve, rector of the church of the Holy Innocents, Albany, N. Y.

TO CORRESPONDENTS.

L. S.—The dollar rate applies only to subscriptions for the clergy, whether paid for by others or by themselves.

"SUBSCRIBER."—Write to Bishop Grafton, Fond du Lac, Wis., for information on Sisterhoods.

ORDINATIONS.

On Oct. 10th, in St. Paul's church, Natick, Mass., the Rev. W. R. Callendar, of Chicopee, and the Rev. F. W. Bailey, rector of the parish, were advanced to the priesthood by the Bishop of the diocese. The sermon was preached by the Rev. A. St. John Chambre, D. D.

OFFICIAL.

EVANGELICAL Principles and Men, with special reference to the late Rev. Daniel R. Goodwin, D.D., LL.D., and the Rev. Clement M. Butler, D.D. A discourse by the Rt. Rev. Thomas M. Clark, D.D., LL.D., at the 28th anniversary of the Evangelical Education Society, to be held in the Church of the Holy Trinity, Philadelphia, Sunday evening, November 16th, at 7:30 o'clock.

CHURCH CONGRESS OF 1891,

Will be held at Rhyl, in North Wales. Address communications and suggestions, care of Hon. Sec. Church Congress office, Rhyl, England.

FREE CHURCH ASSOCIATION.

The annual meeting of the Free Church Association (Massachusetts Branch) to receive the report of the executive committee, elect officers, and transact all other necessary business, will be held on Monday, Nov. 3, 1890, at 3:30 P. M., in the Church Rooms, 5 Hamilton Place, Boston.

WILLIAM C. WINSLOW,
Secretary.

SUNDAY, NOV. 9TH

is the Sunday recommended for offerings for the

CHURCH BUILDING FUND

in all churches that have not yet contributed during the present year. This designation was approved by resolution at the last General Convention, and is recommended by

SEVENTY-TWO BISHOPS.

The clergy who read this are respectfully requested to arrange for the offering on that day; and as it may be overlooked by many, vestrymen and others interested in the extension of the Church and the spread of Christian influences, are asked to draw the attention of their rectors to the subject and the date.

OBITUARY.

WINEGAR.—Entered into the rest of Paradise, Oct. 19, 1890, from Johnson City, Tenn., Lina Wheeler Palmetier, beloved wife of Edwin F. Winegar, and second daughter of Mr. and Mrs. Chas. Palmetier, of Lake Geneva, Wis. Interment at Lake Geneva, her home from infancy to womanhood. "Dust to dust. The spirit unto God Who gave it."

MISCELLANEOUS.

A PRIEST who is not a Democrat in politics desires a work where he may quietly vote to suit himself, without any detriment to his influence or the success of his proper work. References given. Address Y. Y. Z., LIVING CHURCH office.

WANTED.—For city parish, assistant priest; young, (unmarried preferred) of sound conservative Church views, willing to engage in hard work. Salary $1400. Address with full particulars and references, "Hobart," Box 1,656, New York Post Office.

WANTED.—Assistant; young, active, unmarried priest. Will be required to superintend large Sunday school, to preach occasionally, and to visit constantly. Apply at once to rector of St. Peter's, State st., Brooklyn, N. Y.

A LADY of experience, communicant of the Church, desires a position as governess in a school or family, or will take charge of a house for an invalid or widower. Best of references given and required. Address "R.," care THE LIVING CHURCH.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements. (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

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CHOIR AND STUDY.

NOVEMBER, A. D. 1890.

1.	All Saints' Day.	White.
2.	22nd Sunday after Trinity.	Green.
9.	23rd Sunday after Trinity.	Green.
16.	24th Sunday after Trinity.	Green.
23.	Sunday next before Advent.	Green.
27	Thanksgiving.	White.
30.	1st Sunday in Advent, St. Andrew.	Violet.

N. B.—Communications for this department should be addressed to the Rev. Geo. T. Rider, care of Novello, Ewer, & Co., East 17th st., New York City. Contributions for the Choral Directory should be sent in a full fortnight in advance.

CHORAL DIRECTORY.

22ND SUNDAY AFTER TRINITY.

St. Chrysostom's Chapel, Trinity Parish, New York, vested, W. A. Raboch, organist and choirmaster. Choral Celebration, Communion Service, Calkin; offertory, Requiem No. 10, Mozart. Compline, *Magnificat*, Stanford; anthem, "Blessed are the departed." Dr. Spohr.

Christ Church, New York, vested, P. C. Edwards, Jr., organist and choirmaster. *Te Deum*, Hopkins in G; Ante-Communion, Tours in C; offertory, "What are these," Stainer. P. M., Canticles, S. B. Whitney; offertory, "The sun shall be no more thy light," Woodward.

Church of the Holy Trinity, Lenox ave., New York, quartette and chorus, Frank Treat Southwick, organist and choirmaster. Canticles, Gregorian; *Te Deum*, Calkin in B♭; Ante-Communion, Gounod in D; offertory, "What are these," Stainer. P. M., Monthly Festival Evensong, Canticles, Barnby in D; anthem, Cantata, "God! Thou art great," Dr. Spohr; offertory, "Lord, whom my heart," Hiller; Postlude, Guilmant.

Grace Church, Utica, N. Y., vested, J. Frank Day, organist and choirmaster. Communion Service, J. T. Field in D; anthem, "What are these," Stainer. Evensong, Canticles, Tours in F; anthem, "Grant, we beseech Thee," Arthur Page.

St. Paul's, (Pro-Cathedral), Buffalo, N. Y., vested, Samuel J. Gilbert, organist and choirmaster. Choral Service, Tallis; Canticles, Anglican; *Te Deum*, Sir J. L. Rogers; Communion Service, (full), S. J. Gilbert. Evensong, Tallis; anthem, "Jesu, Word of God Incarnate," Gounod.

Trinity Church, New Haven, Conn., vested, W. R. Hedden, organist and choirmaster. *Te Deum*, Richard Hoffman in E♭; anthem, "Fear not, O land," Dr. Goss. Evening, Special Monthly Festival Service, Canticles, A. H. Mann, in A♭; the anthem, selections from "The Daughter of Jairus," Dr. Stainer.

Church of the Holy Trinity, Middletown, Conn., vested, H. de Koven Rider, organist and choirmaster. Anthem, "I am the Bread of Life," Dr. Stainer; Communion Service, H. de K. Rider in F. P.M., Canticles, Garrett in F; anthem, "Inflammatus," from the *Stabat Mater*, Rossini.

St. Peter's, Morristown, N. J., vested, Alfred S. Baker, organist and choirmaster. Communion Service, Le Jeune; offertory, "In heaven, O Jehovah," Dr. Spohr. Choral Evensong, Canticles, Garrett in E♭; anthem, "Abide with me," Lysberg; Choral Litany.

All Saints' Church, Omaha, Neb., vested, Th. Pennell, choirmaster. Introit, "Seek ye the Lord," Bridge; Communion Service, full, Calkin in G; offertory, "Hereby we know that God abideth," Armes. Evensong, Canticles, Garrett in F; anthem, "I heard a voice from heaven," Florio.

The report of the standing committee of the Chicago Diocesan Choir Association for the year ending May, 1890, modestly recounts the great choral work undertaken. It deserves more than ordinary consideration, not only on account of the musical intelligence and accomplishment of the management, both clerical and lay-professional, but on account of certain "points" in which not a little solid sense is gathered up.

The first point is, the selection of music of a simple character, in which large masses could more readily join, and which would be useful in ordinary choirs in ordinary services. This need not exclude the higher flights of sacred song, which could be given by select voices, or choirs deputized for the purpose by the music committee.

The second point is, that the strictly priestly side of the choral worship should be emphasized in some way, possibly by a choir of clergymen taking some special part in the service.

The third point is, that especial care should be taken to remove the captious objection, which assumes that because admission to the festal service is by ticket, therefore the solemn worship of the Association is a musical performance only, and not essentially a religious act. The plan we have used hitherto is, to obtain honorary memberships at a subscription of one dollar a year. Each honorary member is entitled to a book of the service used, words and music, and admission to the church; provision is also made that there be an offering, in which all who are present are invited to unite.

Another matter may also be referred to. It is the proper arrangement for the Processional and Recessional. Hitherto, as is proper on ordinary occasions, the officiating clergy came last in the procession. . . . The suggestion is thrown out that a better order would be to have the chancel choir, with the clergy officiating and other dignitaries attending, first enter the church, leading the procession, and that the processional hymn should be sung by this choir alone, the whole body of the singers following joining in the chorus as it recurred. The constant increase in volume of the chorus, the steady singing of the choir in the chancel, and the simplicity of the whole matter, commends this plan for adoption. Should the time for singing be too exhausting for the chancel choir, other choirs, designated for the purpose, after they had gotten to their places, could take the hymn up, thus giving the needed rest. By this arrangement a succession of hymns, each with a good chorus, could easily be used without confusion. The recessional hymn might be managed in like manner, the chancel choir retaining its place to the last as usual, singing the verses of the hymn, while the choirs, as they filed out, could join in the recurring chorus.

In the future development of great choral societies in the Church, experience must prove the best teacher; and therefore, the suggestions of this important association must prove helpful. We note with both interest and concern, that the association is gaining indefinitely in numbers. Become over-grown and unwieldy, are not dangers to be apprehended? Would not the cause in hand be better served by three affiliated guilds, *e.g.*, some 250 voices each, each giving in turn, a Christmas, an Eastertide, and a Whitsuntide Festival; and all uniting in a union guild festival at the Auditorium on Trinity; thus emphasizing the great festival seasons of the liturgical year, while developing a careful study of seasonable music; also illustrating the grandeur of a great multitude of choristers assembled and unified where the people at large can hear and understand.

The Philharmonic Society, of New York, founded in 1842, and one of the oldest orchestral organizations in the country, makes its annual announcement for its forty-ninth season, which will be given in the Metropolitan Opera House, under its long-time director, Mr. Theodore Thomas. The band will number more than one hundred artists of eminence. A strong and sterling repertory is offered. The symphonies are G minor, Mozart; No. 2, D Major, Op. 36, and No. 3, Eroica, Beethoven; No. 8, B minor, (unfinished) Schubert; Ivan iv, ("The Terrible") Op. 97, Rubinstein; "The Consecration of Sound," Dr. Spohr; and No. 5, E minor, Tschaikowsky. Overtures, "Fingal's Cave," Mendelssohn; Vorspiel and finale, of Act III., "Parsifal," Wagner, and Preludio, from Sonata VI., for violins, Bach. Among the soloists are Franz Rummel, pianist, Clemence De Vere, soprano, Camilla Urso, violinist, and others. There are six rehearsals and as many concerts, choosing Fridays and Saturdays that alternate with the Symphony Society. Fridays at 2 and Saturdays at 8, as follows: Nov. 14th and 15th, Dec. 5th and 6th, Jan. 9th and 10th, Feb. 6th and 7th, Mar. 6th and 7th, and Apr. 10th and 11th. This arrangement is especially favorable for art students and amateurs who may be able to profitably adjust their visits to the city.

That phenominal boy-soloist, Kavanagh, for two years and more the especial delight of Grace church, Chicago, and the general delight of western audiences, has lost his voice and gone abroad for recreation and improvement. It has been a merciless year that has cost us young Forbush at the East, and his compeer, Kavanagh, at the West.

The annual choir festival of the Eastern Choral Union of Litchfield Archdeaconry was held in Christ church, Watertown, Conn., the Rev. H. N. Cunningham, rector, on Tuesday, Oct. 14th. The choirs joining in the festival were Christ church, Bethlehem; St. John's, Pine Meadow; St. Peter's, Plymouth; Trinity, Thomaston; Christ church, Watertown; St. James', Winsted, and St. Paul's Woodbury. These were placed in the chancel and arranged for antiphonal singing, care being exercised by the proper balancing of parts to secure the best results. The accompaniment was from the organ in the western gallery, given with marked precision of time and taste of expression by the organist of the church, Miss Tomlinson. The whole was under the leadership of the Rev. T. D. Martin, of Everett, Mass., the conductor of the Choral Union, under whose able management it has grown into the success it now is. In the morning service the prayers and Commandments were intoned by the rector, while the Rev. W. E. Hooker, of Plymouth, the Rev. A. T. Parsons, of Thomaston, and the Rev. J. C. Linsley assisted in other parts of the service. With the exception of the *Te Deum* and the anthem, the numbers were taken from Hutchins' and were as follows: Processional, 557; *Venite*, 199; Psalms, the eighth selection, 201, 198, 206, 199; *Te Deum*, Smart; Jubilate, 45; Introit, hymn 140; *Kyrie*, 380 and 385, alternate; *Gloria Tibi*, 409; hymn 303; offertory, "God hath appointed a day," Tours, and "Holy Offerings"; recessional, 187. The whole service was given with a spirit and vigor that will not fail to beget enthusiasm among the choirs in their respective homes, and bring forth richer and riper fruit in the future festivals of this Union. The sermon was given by the rector, in which he emphasized the great worth and value of God's praises heartily rendered, in putting to flight the armies of the aliens, closing with an earnest appeal to each individual member of the Union to consecrate his talent of music to God's use.

On Tuesday, Oct. 21st, the choirs on the western side of Litchfield county held their festival in Salisbury. The Rev. Mr. Martin acted as conductor, and the Rev. H. N. Cunningham intoned the service and addressed the choirs. The following choirs were present: Kent, Canaan, Winsted, Lime Rock, Salisbury, from Conn.; and Vandusenville and Great Barrington from Mass. There were about seventy voices. The following were well rendered: Processional hymn, 551, Hutchins' Hymnal; *Venite*, 199, Reinbault; Psalter, 8th sel., 1. (201) Brownsmith 2. (198,) Russell; 3. (206) Battishill; 4. (199) Reinbault; *Te Deum*, Tours in F; *Jubilate*, Turle; Introit 140; *Kyrie*, 380 and 385, alternately, Gounod and Mendelssohn; *Gloria Tibi*, 409, Anon; hymn before sermon, 303; offertory anthem, "Ye shall dwell in the land," (Stainer); hymn, "Holy Offerings," 437, verses 1 and 4; recessional, 189, Dykes.

MAGAZINES AND REVIEWS.

The Magazine of Christian Literature 35 Bond st., New York, October, continues to commend itself to the religious public, especially such as are in touch with current thought and literature as they reflect the teachings and spirit of the Churches. The editor gives both positive as well as oblique and reflected views of controversies, especially those growing out of scientific and agnostic unbelief, by a reproduction of leading articles *pro* and *con*. In this way we see more of Huxley and his disciples than we could wish; but, ultimately, the triumph of the Faith must be promoted by untrammelled discussion. And it will not suffer at the hands of Mr. Gladstone, Bishop Boyd-Carpenter, with Drs Shedd and Newman Smyth and others. To clergymen, students, and thoughtful laymen, the admirable synopsis of the "Month's Mind," must prove of the most practical value. The fellowship of thought and enterprise in every good word and work, that we share with all types of Christian people, finds a wholesome resting place in this admirable monthly.

Magazine of American History, October, New York, is especially rich in annalistic treasures; the 250th anniversary of the little hamlet, or village, of Southold, at the eastern end of Long Island, and its memorable celebration, bringing to the front the greatest living representative of New England religious belief and culture, the Rev. Dr. Richard S. Storrs, of Brooklyn, N. Y., who delivered the commemoration address which is reproduced in full. It is at once scholarly, eloquent, and laden with commanding thought and wonderful breadth of suggestion, and must ultimately find its place among the classic addresses on similar lines, of Webster, Everett, Bancroft, and Curtis. There is a capital portrait of the venerable orator, as a frontispiece. Mrs. Lamb, with her usual felicity of touch, gives us the realistic side of the celebration in spirited descriptions, with faithful illustrations. There is a second paper on "The French-Canadian Peasantry," by Prosper Bender, M. D., who enters into his subject with lively and intelligent interest. The story of Roger Williams is retold by H. E. Banning, and fresh light thrown upon the stormy years of his battle for religious toleration and the civil rights of conscience. There was no love lost between the Puritans and the Baptists, whom Cotton Mather, in his *Magnolia*, compares to "a windmill whose rapid motion would set the country on fire." Had not the Baptist prevailed, Churchmen would have fared bitterly in New England, where the social atmosphere proves chilly and hostile to this day. And yet the heroic Baptist, it is recorded, "was licensed to sell liquor to the Indians!", a curious comment on the social morals of his day.

The Cosmopolitan, Monthly, October, New York, fairly sparkles with its abundant and vivacious illustrations which are well-nigh a picturesque translation of its papers. There is an agreeable and entertaining sequence of history, travel, fiction, personalities, and well-digested comment, Murat Halsted and Edward Everett Hale very creditably serving the departments known in other monthlies, as "The Easy Chair," and "Topics of the Time." "The Executive Departments of the Government," introduces the reader to the chief

cabinet ministers at Washington, and the bureaus wherein the multifarious interests of a great nation are administered. Kristopher Janson contributes a sketch of "Norsemen in the United States," beginning with the first Norwegian colony at Bergen, N. J., founded in 1624, and supplying valuable information of the personal elements and influences which ever since have penetrated and invigorated our growing civilization. The daring endurance and splendid adventure which have witnessed the Norse blood in England and the North of France, find home and welcome in this great western world. And the countrymen of Ericsson, Ibsen, Gade, and Grieg, prove foremost among our best social artificers.

St. Nicholas for October, is a delightful miscellany of just such literary odds and ends as bright children relish, with a perpetual appetite. It is from "grave to gay, from lively to severe," page after page, throughout. There is a savory scrap of history; a charming episode in fairy land; plenty of stirring adventure without brutalities and brutalizing suggestion; interludes of pretty verses; while Palmer Cox makes a new and immensely clever departure with his inevitable and inexhaustible "Brownies," the whole winding up with an "old English Folk-Song" prettily printed, for a Postlude.

The English Illustrated Magazine, October, Macmillan, N. Y., has for its frontispiece, an engraving after John Bellini's "Doge Leonardo Lorendano in his state robes," from the National Gallery, a face that explains the splendid supremacy of Venice, in her mediæval glory, at once powerful, subtle, wise, and dangerous. Swinburne, the poet, contributes "An Autumn Vision," with an irresistible rhythmic sweep that constantly modulates into shifting modes and measures, and a seemingly inexhaustible surfeit of musical diction. The saddest outcome of such verse is its misleading quality which tempts feeble imitators to "mistake sound for sense, and rhapsody for poetic beauty." "The New Trade Movement" by Urquhart A. Forbes, with a succinct sketch of recent developments, gives a series of portraits from among the leaders. One of the most noteworthy papers, is "The Vicar of Wakefield and its Illustrators," by Austin Dobson, in the course of which, examples of all the important adventures in this line are exemplified by illustrations, the critic reaching the sensible conclusion that the sufficient illustrator is yet to appear. And why may he not be Mr. Henry Abbey, an American? Very interesting papers are "In New Guinea," and "Edinburg," by Mrs. Oliphant. "The Witch of Prague," is the beginning of a new novel by F. Marion Crawford, with illustrations by W. J. Hennesey, formerly of New York.

FIVE MINUTES Daily Readings of Poetry. Selected by H. L. Sidney Lear, author of "For Days and Years," "Christian Biographies," etc. New edition, cloth, red edges, pp. 382. Price 60 cents.

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PAUL NUGENT, MATERIALIST. By Helen F. Hetherington and Rev. H. Darwin Burton. A reply to "Robert Elsmere," written in a thoroughly orthodox spirit, and quite abreast of the latest theories of physical science and German anti-Christian criticism. New York: E. P. Dutton & Co. Paper. Price 50 cents.

We quote the title-page in full, as it explains the *raison d'etre* of another religious novel. The association of distinctly religious polemics with the vicissitudes of a love story seems, to us, fundamentally objectionable, since the relation hampers and trammels the freedom and spontaneity of the love story; while the story is out of place and relation with the sobriety and severity of metaphysical and theologic discussion. In this instance, however, there is artistic merit in the story-telling, although melodramatic to excess in certain episodes, while the issue at stake is fairly stated and disposed of effectively in a scholarly way. The fact is, people do not make or break a faith in any such way. Not one in a thousand reaches a new belief through such an ordeal. Conversations and disputations have little to do in such cases.

A musical edition of Gospel and Epistle Hymns for the Christian Year, by the editors, the Rev. John Anketell and D. E. Hervey, is being prepared for publication, by subscription, at one dollar. There are many reasons why the project deserves support: It occupies new ground; it is liturgic in spirit; the editors, in their respective fields as hymnologist and musician, are accomplished. They may be addressed respectively, 28 W. 15th st., New York, and 128 Montclair ave., Newark, N. J.

The Parish Choir, Boston, Mass., No. 484, has an excellent anthem for Thanksgiving or "Harvest Home," by C. L. Williams. The text, writer not mentioned, is in itself worthy the fine musical treatment it receives. It opens in "two-two" time, moderato, in choral form, four parts, unaccompanied, followed by a splendid burst into *fortissimo*, organ obligato, with chorus. Unison passages are effectively interspersed. A graceful modulation into G, prepares the way for the introduction of a new and broadly-sketched musical motive in "three-two" time, *largo* in unison, followed by choral enlargement, with only soft pedal accompaniment, reaching a bold climacteric which subsides very beautifully into a series of *pianissimo* shadings. It is not difficult, but requires nice singing.

Public Opinion, the eclectic weekly published in Washington and New York, offers a first prize of $50, a second of $30, and a third of $20, for the best three essays on the interesting question: "The Industrial Future of the South." This is a most timely topic, and great interest will be awakened in the competition. The prizes are to be awarded by a committee of three business men of national repute, who will not know the names of the writers until the decision is made. The essays must be limited to 3,000 words, and must be received by Dec. 15th. Full particulars may be had by addressing *Public Opinion*, Washington, D.C.

The Church Eclectic for November contains: "Consecration in Holy Eucharist," by the Rev. Dr. Clarke; "Life of Canon Liddon," compiled; Sermons and Tributes to Dr. Liddon; "Henry Parry Liddon," *Literary Churchman*; "The Truth," by the Rev. H. R. Percival; "The Cult of Positivism, *Daily Telegraph;* "Delitzsch on Isaiah, *John Bull;* "Representation in Church Conventions," by the Rev. R. Kidner; "The Hierarchy of Angels." *Church Review*; "The Apostolic Ministry," by Bishop Leonard, of Ohio; Miscellany; Correspondence, etc. [Utica, N. Y., W. T. Gibson, D. D.]

CAMPANINI, the famous tenor, has written a striking article on "How to train the Voice," for *The Ladies' Home Journal*, which appears in the November number of that periodical.

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THE HOUSEHOLD.

FOR ALL SAINTS.

"That with them we may be partakers of Thy Heavenly Kingdom."

BY MARY ST. CLAIR.

O not alone, dread Judge,
Would we stand before Thy face;
Not for ourselves alone
Would plead Thy pardoning grace;
Fain would we fall, O Lord,
Thy awful throne before,
With them, the loved and lost,
The found forever more!

The holy ones of old,
The saints by suffering tried,
Who, through woes manifold,
Their Saviour glorified;
With them to enter heaven,
With them to see Thy face;
And win, through sins forgiven,
Some blest though lowly place.

The heart's most cherished ones—
(Whose loss makes loneliness),
Who, crossing death's dark tide,
Left us its bitterness;
Only Thy love, dear Lord,
Can bid such sorrow cease;
With them grant us Thy grace,
With them, Thy promised peace!

For this we make our prayer,
Beseeching Thee for this—
That with them we may share
In heaven's transcendent bliss.
Thy kingdom come, O Lord,
And in it, grant that we
According to Thy word,
With them Thy glory see.

Pray for us, ye beloved!
As we, for your dear sake,
Before the throne of God
Our fond beseeching make;
That we, who struggle here,
And ye, who waiting rest,
Through grace of Him who died,
Be numbered with the blest.

ON All Saints' Day we keep record of those not elsewhere commemorated, "who, having finished their course in faith, do now rest from their labors." While each heart is touched with special tenderness at the remembrance of its own beloved, and while the thought of some grave where we have laid our own may be, must be, especially dear to each one of us, we can still rejoice triumphantly in the vision of St. John when he beheld, "And lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." And while we are rejoicing, albeit tearfully, at the thought of our own dead and of that countless throng, we remember with thanksgiving that "God shall wipe away all tears from their eyes."—*The Church Year.*

FOR the new water works at Denver, the main point of supply will be in the canon where the Platte River leaves the mountains, which will form a natural reservoir. The company intend building a short distance north of the mouth of the Platte canon, the highest dam in the world. The dam will be made of earth. At the base it will be one-quarter of a mile thick, while the height will be 240 feet. The water will be brought to the reservoir from a distance of twelve miles through a 4-foot pipe line of California red-wood, which will be led through tunnels and over gorges, and in some places will be suspended from cliffs at a height of 100 feet from the ground.

RICHARD BLACKMORE, author of that famous story, "Lorna Doone," with others hardly less good, is a rustic person, about sixty-five years of age, born of a race of clergymen, and descended on his mother's side from the pious and laborious Dr. Philip Doddridge. Mr. Blackmore owns and cultivates one of the largest market gardens in England, situated at Ledington, on the Thames, takes prizes for cabbages and currants, is seldom seen in London, knows very few of his fellow-scribes, and is identified by his neighbors not as Blackmore, the novelist, but as Blackmore, the "fruit man." He is a very slow writer, often spending a whole day on a paragraph and when he is tired of the pen and the hoe, he goes fishing for recreation, but almost always alone.

JUDITH.

BY EVELYN RAYMOND.

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CHAPTER III.—A TASTE OF LAW.

"If yez plaze, yer riverince, here's a mon wad be sphakin' wid yez."

"Let him come in."

There entered a common-looking fellow, ill at ease.

Thinking him there on some parochial business merely, Mrs. Dunning rose to withdraw, but the stranger raised his hand and mumbled something like: "Better stay, I 'low," and she resumed her seat.

Judith looked up from the canvas on which—with more earnestness than success—she was trying to reproduce the features of her beloved Dan. She was just getting a fairly good drawing of his head bent upon his paws, when he suddenly raised it, sniffed and barked.

"You miserable dog!" she exclaimed reproachfully. Her words unloosed the visitor's tongue, who fumbled in his pocket and drew out a paper.

"Ye never said no better word, Miss. Ef 't hadn't 'a been for *him*, *I* wouldn't be here, an' I 'low 'taint an overly funny job."

"What can I do for you, my good man?"

"Ye can jest cast yer eye onter that thar paper, an' mebbe ye won't be so glib ter call me 'good' arter ye've read it. It's a summons."

Laying down the legal-looking document, David remarked: "I fail to understand its purport."

"Thort ye was a scholard! Wall, the heft o' the meanin' is, *I'm* the constable. *Thet's* a warr'nt. Ye've got to 'pear 'fore Justice Goudy, with the gal yonder, t' answer 'bout that thar dog scrape, las' night. Reckin ye'll hev ter git shet of him, an' mebbe pay sumthin ter boot. He's a dang'rous critter, anybody kin see. Git out!"

Scenting mischief, Dan had crossed the room, and now stood directly before the intruder, growling suspiciously. Judith sprang up indignantly.

"A summons? a warrant? for a clergyman? Impossible!"

"Judith!"

She passed to her mother's side and fiercely clasped the trembling hand upraised. Both women looked at David. The indignity offered him had brought a flush to his cheek, but no loss of calmness to his manner.

The enjoyment of tormenting his betters suddenly lost its zest for the minion of the law.

"Very well, sir; we will be at Mr. Goudy's on Thursday, as required."

Mahooly blundered out, to come plump upon Bridget at the key-hole. The constable in the house had been too much for her curiosity.

"Bad 'cess ter the loikes o' yez!" she cried, as his "cow-hide" boot came down upon her tenderest corn. "Insooltin' a priest wid your nasty dockymints! Take *that* fer yer impidince, ye blatherin' baist iv a haythin!" She revenged herself and her master by shutting the door on the departing one's heel.

Poor Mrs. Dunning! For the first time she regretted her old home. Such a thing as this—novel as it was painful—could never have happened there. Her boy, her perfect one, arrested!

Her unwonted vehemence amused him.

"You need not put it so strongly, mother, it is hardly that. I fancy, though I know little about law, that the mountaineer with whom Dan attempted to play, either believes (or assumes to do so) that the dog is really dangerous, or has an enjoyment in what might be an insult to the 'cloth;' we can easily disprove the first, and show no resentment to the last. I am only annoyed that Judith must be dragged into it, and wish the fellow had come to me personally, without this extreme measure. I'll go and have a talk with some of the vestry, who understand local legality better than I. Probably there will be no difficulty in arranging the matter."

There seemed to be, however; or if not that, no avoiding the visit to Justice Goudy, who considerately held the "trial" in his private parlor, instead of his public office.

It was a terribly frightened and subdued Judith who, accompanying her self-possessed brother, crept into the darkest corner of the horse-hair sofa, unable to raise her down-cast eyes.

But the low, and apparently few, voices reassured her, and she looked up to see that they were indeed not many who were present to behold "her disgrace," experiencing a complete revulsion of feeling at sight—among the few—of her white-headed enemy.

Instantly on the defensive, her nostrils dilated and her head threw itself disdainfully aloft.

One, sitting beside his obnoxious client, smiled. He had come to carry his side of the "case" despite any opposition, though the matter would have been too trivial to notice had it not involved some discomfort to the "religious element;" which—though in a different fashion—he distrusted and detested quite as cordially as old Brownlee at his right.

But this spirited creature among the opponents was an unexpected phase. He liked her loyalty to her four-footed friend, and she somehow made him think of his thorough-bred mare, "Gipsey," than whom he held not many dearer.

There certainly was nothing "religious" or pharisaical in Miss Dunning's appearance, and doubtfully flattering as the mental comparison he had made might be, it saved Dan's life.

To her surprise and intense relief, Judith was not called upon to open her lips. The rector, Mr. Morrow, and the lawyer, did what little talking was necessary; there was but slight opposition.

The plaintiff was, apparently, easily satisfied; and, very speedily, the girl found herself issuing with a light heart from the house which she had entered so dejectedly.

Joy gave a rhythmic motion to her graceful limbs as she passed through the front-yard gate, half-conscious that the "counsel for the other side," with lifted hat, was holding it ajar for her.

But she remembered him that evening when she saw him at the Morrows, whither the household from the manse adjourned to celebrate, with a "good sing," their bloodless victory.

"Miss Dunning, our friend, Seba Tynan."

"You may say 'Judith' now, since Dan is free, and I will call you 'Angela.' 'Miss' is so stiff between girls." Then to the young attorney: "I am pleased to meet you *now*—you are defeated!"

"It could hardly be considered 'defeat.' There really was no case."

"So I thought—the cowards!"

"You, probably, have not had much experience of law."

"Indeed, no! This was our first—and I trust—our only one, as a *family*."

"Your race has been fortunate, then."

Angela left them to bring refreshments, and they wandered out to the piazza. As he placed a chair: "Is it safe to hope you like Enderby?"

"Safe enough; but you need'nt 'hope.' I hate it!"

"Indeed! why?"

"Every 'why.'"

"This annoyance will be but temporary, you must not let it make you unjust. It is a charming spot, tenanted by kindly people."

"And hum-drum."

"Not when you know them. Human nature is the same the world over."

She looked at his tawny beard and heavy locks, and remarked, speculatively: "You have no gray hairs."

"I hope not. Did you expect them?"

"Yes; in such a sage."

He found her interesting; but when after her last remark he tried to draw her into further converse, she remained obstinately silent.

Angela bringing them strawberries, felt sorry for Seba, a trifle so for Judith. "But I might have known they never would get on," she thought.

"Can't you be spared to sit here in the moonlight, Angela?"

Tynan brought the Plymouth rocker, and waited till she should take it.

"Thank you." The smile with which she accepted was bright with affection. His manner, too, was full of tenderness. Judith, watching, fancied a romance.

Some one called: "Ange-wa!" a childish voice.

"Must you go? Don't you ever rest?" There was a frown on the strong face beneath the overhanging locks, and Judith did not wonder.

"I never tire, Seba; and mother is occupied." She nodded significantly towards the guests indoors, as she withdrew. "You will excuse me, I know." She seemed to take the moonlight with her, for it suddenly darkened in the sky.

"I heard about you to-day, Mr. Tynan. Mr. Morrow says you are an agnostic. I should not suppose that you would care for religious people."

"I may care for the people, without endorsing their belief. Even, under any circumstances, I should except one family."

"This?"

"This. And," courteously, "your's, if I may know them."

"They will be very glad, I dare say."

"And you?"

"I don't mind. But you won't care to include us. Angela doesn't like me."

"That must be a mistake. Her love is large enough to include—everybody."

"Then she must be—"

"No! she is not a fool."

"I wasn't going to say that."

"But something very like it."

Judith was silent. Too well-trained to indulge a quarrel in society, she liked to tread dangerously near the edge of one. She felt she had done so now, and changed the subject.

"How did you ever come to enter the law?"

"It is an honorable profession."

"It seems to me the very lowest calling."

"Your explanation."

"A man deteriorates so in it. He twists the truth till he doesn't know it when he sees it; or, no one else does."

"You are severe; which is unaccountable, since you have just come off victorious against one member of the class."

"I would give it up if I were you, before it is too late."

"Why?"

"Because, I think you have the making of an honest man. And it will be so sad for Angela."

"She will not object. But if you debar the law, what career would you suggest?"

"Oh! I don't know—be an undertaker! A business quite as serious, and far more honest."

"Judith! Come, dear."

"Yes, Queensie. Did ever you see any one so sweet as my mother?"

"I never did."

"Then, she's one of your despised Christians. A *real* one. She'll stand any test you can apply. Try her."

"I shall gladly come and learn to know her."

This girl of varying moods turned a softened face toward him. "You couldn't. No one does—*but her God.*"

And the memory which abided with him, was Judith's reverence, not her whimsey.

(To be continued.)

OPINIONS OF THE PRESS.

The Southern Cross.

THE WESLEY CENTENNIAL.—Rumors are afloat that the Wesleyan Conference will, in its next session, consider a scheme for celebrating the centenary of the death of John Wesley, which took place in 1790. Fifteen months before his death this same John Wesley said: "I declare once more that I live and die a member of the Church of England, and none who regard my judgment or advice will ever separate from it." Almost the last connected words he uttered were "Bless the Church and King." It seems to us nothing short of a mockery that a Society pretending to call itself Wesleyan, having rejected some of the sermons and hymns of its reputed founder, whose judgment and advice it has deliberately repudiated, should ostentatiously exhibit its inconsistency in celebrating the centenary of his death. Perhaps there never existed a Society whose proceedings were more at variance with the aims and principles of its first founder.

The Churchman.

SUPPORT OF THE CLERGY.—If a man is ordained to a life-work, ought not provision to be made for his life-long support in that work? A minister makes the Church "his own" in a peculiar sense. Ought not the Church to take the ministry as "her own" in the same sense, and to provide for them as such? Nothing, not even high rank, gives the episcopate so much dignity as the fact of its permanence. The heart of the episcopate, and of all that is best in it, would be gone, if the office were not permanent. And yet the episcopate is only one function (though the highest) of the ministry. May it not be that the heart of the rest of the ministry is lost by its notorious lack of permanence in office? The dignity of the episcopate has been maintained by assured, though moderate, stipends; and even so, bishops have rightly felt that their dignity and usefulness would both be promoted by providing episcopal endowments. Would not the same result follow if a like course were pursued toward the clergy? Has any one order of the ministry any more right to proper support or to permanence in office than another?

The Church Times.

HARVEST DECORATIONS.—Now that we are in the midst of the season of harvest thanksgivings, the usual eccentricities in the way of decorations are brought to our notice. It is in no churlish spirit of unappreciativeness of the efforts of enthusiastic decorators that we deprecate the decking of churches after the manner of a market stall. A sense of propriety and increase of taste, to say nothing of the growth of a knowledge of symbolism, have caused such instances to become comparatively rare. Nevertheless, the wild hilariousness of some youthful minds runs away occasionally with the discretion which is content with the symbolic fruits of the earth wherewith to express the spirit of such occasions as the now popular harvest festivals. One such instance has been brought to our notice, the details of which may be mentioned for the benefit of those who wish to avoid such an extremity of bathos. Thus, "a gigantic marrow and other vegetables" were laid under contribution, while the realistic craze found a vent in the exhibition of a scythe on one side and hayrake on the other side of the chancel screen, and a sickle thrust through a sheaf of oats formed a centre-piece above. Further, at the foot of the altar, we read, was placed a loaf of bread two feet in length, but the climax of incongruity, to give it no harsher term, is reached on the altar itself, where it seems "pats of butter" were placed.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.
It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

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That a 1-2 acre lot in Thain's addition to Glen Ellyn which can be had for $300 now, will cost $360 after Nov. 14th. Read large advertisement.

CHRISTMAS PRESENTS.

WHAT TO CHOOSE AND HOW TO MAKE IT.

A PRETTY and convenient bag in which to keep soiled clothes will be sufficiently practical with which to begin. Take a piece of pretty flowered cretonne, two yards long and one yard wide. Fold it in the middle and sew up both sides to the top. If the prevailing color of the cretonne be red, face the open end of the bag to the depth of five inches with turkey-red twill, or with some material of the same color as the cretonne. Cut a slit in the middle of one of the breadths of the cretonne, about 18 inches in length, and face it with the color with which the top of the bag is faced, and bind it with the same color of braid. Take a smooth piece of wood about 18 inches in length; and two inches in width, and make a casing for it four inches from the top of the bag. The casing should be made by stitching the front and back of the bag together in two places, sufficiently near together to barely allow the strip of wood to enter. This casing will thus have a frill heading four inches deep, lined with red, which will make a pretty finish to the bag. Two strong brass rings should be firmly sewed to the casing at the back of the bag, so that the weight of the clothes will not tear them out. This bag may be hung upon two hooks placed at the proper distance apart, on the inside of a closet door. The slit in the front will be found a very convenient aperture, and it will be far easier to put the clothes in than if it was necessary always to take the bag down and open it from the top.

GIRL'S SCHOOL HOOD.—This pretty little hood is very simply made of garnet Lady Grey wool, which comes in hanks at 30 cents each, and resembles zephyr, but is much softer. It is knit back and forth in plain garter stitch, with two No. 10 steel needles. Cast on enough stitches to reach around the back of the head from the temples. Knit straight across until the work is deep enough to reach from the top of the head to the neck, then make a row of holes as follows: Knit the first three stitches plain, then * put the wool over the needle twice and narrow the next two stitches, knit six plain*; repeat from star to star across. Knit the last three stitches and the next row plain. Now knit to the middle of the needle, or one-half the whole number of stitches; take off the remainder on a thread, and continue the first half in plain knitting until it is two and one-half inches deep; then bind it off and take up the stitches on the other half, and knit that the same length. This forms a little cape open in the middle. Double the work at the top where the knitting was set up, and sew the two edges together. Crochet a full shell border around the sides, and the bottom of the cape, and the opening in it. Finish the shell with picots made by crocheting a little loop of four chain at the end of each dc in the shell. Fold half way to the front, the point where the hood is sewed together, and fasten a bow of garnet satin ribbon on it. Run satin ribbon in the holes made for it, just above the cape, tie the ribbons in a pretty bow at the cape opening. The other ends of the ribbons serve as strings.

A VERY handsome book-marker may be made of three or four ribbons, each a pretty color and all harmonizing. They may all be of the same length, but would look better if the shortest were just an inch longer than the book it is intended to mark, and the others of graduating longer lengths. Fasten all four together at one end to a brass ring. This may be the size of a finger-ring, or larger, according to the width of your ribbons. Half-inch ribbons and ring to match, look very well Then to each disengaged end, attach a tiny bell, the same color as the ribbon, or as nearly so as possible. To finish this marker, write in gold or silver paint, or ink, on each ribbon a line of the following rhyme:

"Not mine to tell
If the book be good;
I keep my place,
As a marker should."

A marker like this will keep several places in a book, and look very pretty when lying on the parlor table, with the gay little bells hanging over the edge. Another rhyme suitable for the purpose might be:

"I cannot tell where
Your place may be;
But I'll keep the place,
If you'll place me."

Or from our favorite poets we might get many a verse. A good one from Longfellow would be:

"Then read from the treasured volume,
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice."

One of the secrets of life consists in knowing what to do and in doing it at the right time; an opportunity once lost may never come again. This is especially true of the care we give our little ones. If they are suffering from insufficient nutrition, we cannot expect them to be strong as they grow up. Mellin's Food is perfectly adapted to their wants and they gain at once when fed upon it.

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